

# THE CHRISTIAN CENTURY.

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L. J. MARSHALL,  
Pastor Wabash Ave. Christian Church, Kansas City, Mo.

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\* \* \*

The Disciples Publication Society regards itself as a thoroughly undenominational institution.

institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uncoclesiastical fraternity, whose common and original impulse is fundamentally the desire to practice Christian unity with all Christians.

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\* \* \*

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\* \* \*

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# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

## The Sins of Today

Ministers preach less about sins than they did. Excepting for the stock sermons against dancing, card playing and theater going, we have few sermons against sins. This trinity of doubtful amusements feathers the arrow of the professional evangelist, but even he says comparatively little about sin in general, or other sins in particular.

Time was when men came to God through deep consciousness of sin. Perhaps they overdid it; perhaps they came to take a certain pride in it; perhaps they rather vied with each other in thinking how much wrong they could confess; perhaps they got a certain fatuous glory out of remembering what terrible sinners they had been; perhaps they came to delight in that process of self-flagellation whereby they called themselves worms of the dust and thought of themselves as utterly vile in the sight of God. Perhaps they sang too much those mournful hymns:

"Depth of mercy! Can there be  
Mercy still reserved for me?  
Can my God His wrath forbear,  
Me, the chief of sinners spare?"

Or

"Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at Thy right hand?"

Nevertheless, the time has not yet come for us to forget altogether that we are sinners in the sight of God; nor is it enough that we have sermons against sin. A sermon against sin is one thing; a sermon against sins is another. Sin is an abstraction; nobody commits it, but sins are concrete, personal, the kind you and I have. God does not call upon his prophets to show the people their sin; he is told to show the people their sins. He is not told to rebuke them, nor abuse them, nor denounce them, but just to show the sins of the people of God.

What are the sins of the people of God today?

\* \* \*

The foremost sin of the present day is that of indifference to religion as the supreme fact of our modern life. In theory we all acknowledge that religion is the supremely important interest of life, but in practice not every good person acts as if it were so.

Religion is not simply one among many good things. If it is not first of all good things, then it has no place at all among them. There was a time when religion had to defend itself against the attacks of the scoffer and the infidel. That time has very nearly passed. This is an unmixed blessing. Indifference is often more dangerous than hostility. The people who no longer hate the truth but are simply indifferent to

the truth are more of a menace than those who blaspheme and deny.

Another sin of today is worldliness. One need be no cynical critic of good living. God gave us the good things of life freely to enjoy, but we no longer possess our possessions, we are possessed by them. The things which we have striven to acquire have very largely acquired us, mastering our souls, monopolizing our affections, crowding our religion into the corners of our life. This fatal self-seeking has gone far toward the destruction of family life giving the parents and children separate interests, causing the young people to suppose that the chief end of life is to have a good time, and the father and mother to look forward to mere ease and display as the supremely great things to be achieved.

\* \* \*

The love of the things of this world leads swiftly to extravagance. The mounting cost of living grows not out of lessened production, but largely out of the fact that we have made our luxuries of yesterday necessities of today. Extravagance leads to the non-payment of debts, to embezzlement, to downright dishonesty.

Religious indifference and a spirit of criticism are not wholly unrelated. They seem at first to be violently opposed, but they are not. It is when people's religion becomes self-seeking, when their aim and end in life is personal enjoyment that they come to test even the services of God's house as if they were intended to minister to their pleasure. The service is good or not good for them in proportion as the music gives them enjoyment or the sermon pleases their vanity, or fails to rouse them from their lethargy with some call to duty. It is when people are interested and hard at work that they have no time for criticism. It is when they sit back in apathy that they have time to be critical and fault-finding.

These are among the sins of our time. To many people they seem so gentle and amiable, such rather pleasant and altogether negligible sins that they have no inclination to be disturbed concerning them, but the voice of the prophet must always be a voice to his own day and generation, and the sins against which he preaches should be the sins of his own time. These sins are not harmless ones. They are benumbing, deadly sins; they freeze the life out of consecration, they chill joy out of the heart of religion.

To show the people their sins would be a still more ungracious task if it ended there. But the minister cannot stop with that message. There is forgiveness of sins. There is grace to restore the penitent, and to bring back those who have lost their first love. There is forgiveness, restoration and peace.

# Through the Heart of China

Another Stage in the Mission Study Tour of the Orient.

BY HERBERT L. WILLETT

OUR departure from Pekin was by the Pekin-Hankow railroad, which for many years was the only rail connection between the north and the south of China. It cuts down from the capital through some of the most important inland districts of the country, and reaches the Yangtse-Kiang River at Hankow, which with its neighboring cities on the river constitutes the most notable of the inland commercial centers.

China's greatest physical need is railroads. A vast territory like the Eighteen Provinces, to say nothing of the outlying districts—Manchuria, Mongolia and Tibet—can only come to self-realization through the service of communication which railroads can render. In earlier times China's only means of transportation were the heavy, sunken roads, and the streams, of which the Yangtse is the chief. The leaders of the new era in China realize that only by the advent of the railroad can the nation be unified and enriched.

## IMPORTANCE OF RAILROADS.

Dr. Sun-Yat-Sen, the first provisional president of the new republic, resigned his office partly because he felt that he could be of greater value to the nation as the promoter of its railroad system. For the past three years he has devoted himself to this important work. His office in Shanghai has been the center of railroad promotion, intended to reach all the provinces. A new route has recently been completed, connecting Nanking with Teintsin. Thus two main lines of road run north and south through the national domain. Northward from Pekin the line to the Great Wall is being slowly pushed, and for several years past visitors going north from Nankow have had to ride on the construction trains. Southward from the Yangtse a line is being constructed to Canton and Hong Kong, and along the same river there is a line from Nanking to Shanghai. These, with the North China Railroad, from Pekin through Teintsin to Shan-hai-kwan and Mukden, complete the list of the main lines in China. It is easy to see that an enormous future is before the railroad business in the "celestial" land.

## "TRAIN DE LUXE."

The Pekin-Hankow route operates a daily service, but as yet there is only one train a week that goes through without change and offers the advantages of sleepers and dining cars. This is called the "train de luxe," and leaves Pekin on Mondays at 10 p. m., reaching Hankow on Wednesday morning. As early as our arrival at Yokohama, many weeks before, we secured our reservations on this train for the dates we wished. We were assured there would be no mistake. Again at Kobe we made inquiry and received the same assurance. Yet on arrival at Pekin the agent of the Waggon-lits or sleeping car company, the great rival of the Cook's Tours in the East, said that no reservations had been booked. It was the one instance in all our journey in which a failure of the sort happened. However, as we still had considerable time, he promised us the necessary space.

But our experience with the "train de



Fruit Sellers at a Chinese Station

luxe" revealed something of the distance Chinese railroads must go before they reach the standards of Japanese and Indian, not to speak of European and American management. We reached the station just outside the gate of the Tartar city at least an hour before train time. But the luggage, which was supposed to have left the hotel some time before we did, could not be found. After searching for it in vain for some time, and deciding that the porters must have taken it to some other place, or left it at the hotel, Mr. Ogilvie, of the American Presbyterian Mission in Pekin, who had kindly offered his services in getting us located on the train, found it in an obscure corner guarded by a sleepy-eyed porter who evidently thought it a matter of small moment whether we started that week or some other.

## COMFORTS (?) OF TRAVEL.

Then came the process of weighing the luggage and determining the tariff, which our friend undertook to expedite for us, while I went to look after the reservations and get our party located. I found that no reservations had been made, or at least no official in charge knew of any. It was useless to protest. One would only waste time. The only thing to do was to get aboard the train and take possession of whatever was available. For a time this seemed a hopeless task. The confusion was indescribable. The crowd trying to get on that train seemed to include all the strangers in the city and most of the natives. The would-be passengers were rushing back and forth along the narrow corridors of the coaches, attempting, like ourselves, to find the reserved compartments which they supposed they had secured.

By what good fortune, apart from Mr. Ogilvie's efforts, we ever secured sufficient accommodations on that train I think I shall never know. To get the members of the party safely bestowed was an achievement. But to get the small baggage in before the train started was nothing less than a triumph. The last suit-case came through a window as the car moved out, and as for the clamorous porters, who were much more concerned to get their tips than to bestow their burdens with any discrimination, they may be searching up and down that track yet for the coins I tossed them in the last

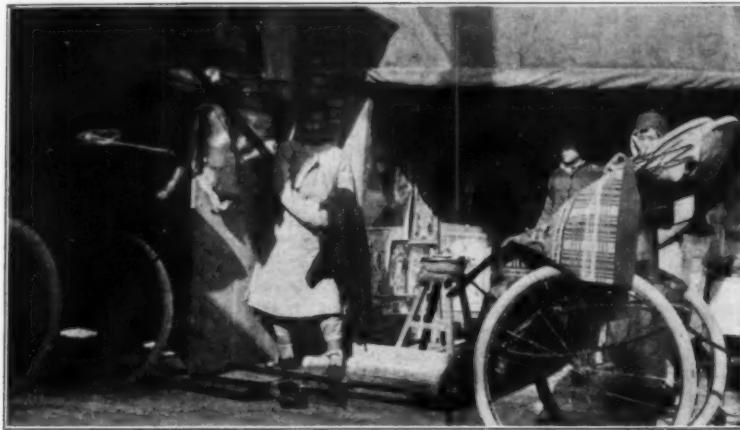
desperate moment, or quarreling over the division of the spoils.

Until far past midnight we heard the sounds of the conflict. People with sleeping apartments engaged and paid for, wandered up and down the corridors of that train, alternately trying to break into some of the compartments held desperately against intrusion, and railing in round terms at the helpless looking trainmen, who seemed amazed that anyone should care whether he had a berth or stood out on the platform. One particularly picturesque American had arrived at the last moment, quite the worse for wear, and carrying a heavy load of intoxicants and expletives. He had just about sufficient intelligence left to find his section, and discover that it was occupied by two ladies, who failing to find their allotted quarters, took the only space they could secure and refused to be dislodged until the conductor found for them their own or some other compartment. This of course he was wholly unable to do, and they held the fort, much to the disgust and wrath of the late comer, whose lurid and vituperative conversation continued to punctuate the noise of the train till a late—or early—hour. In the morning I passed him curled up in a small compartment usually occupied by the guard at the end of the coach, noisily sleeping off his potations and his wrath.

## RAILROAD DEVELOPMENT CERTAIN.

Aside from the fact that there seemed to be no particular system about the assignment of space, that the coaches were very old and very dirty, and that the service was very poor, the "train de luxe" was fine! But one must remember that all railroad equipment in China is in its early stages, and that only at certain seasons in the year has foreign passenger traffic been an item of importance. The steps now being taken to push out railroad lines in all directions, and to improve the character of the service are sure to bring radical changes within a short period. One may soon expect as excellent a train equipment in China as in Japan or India, where American and English methods respectively prevail.

The schedule of our train gave us one full day of panoramic sight-seeing between the two nights. We were passing through the heart of China, and were able to see something of the great in-



A Chinese Shop and Jinrikishas

terior. What most astonishes the visitor is the amount of unoccupied land. Unlike Japan, where the soil is almost all under cultivation, there are wide stretches between the Chinese towns, where there seems to be neither population nor the cultivation of any sort of crop. And, as yet, there appears to be little or no effort at forestation of vacant tracts such as one marks with pleasure in Japan. Then again there will be continuous areas of splendid farm lands, from which great harvests are taken. But agriculture is in its infancy as yet, in spite of the age of the land. The most primitive methods are still employed by the farmers. They live in villages, most of which are walled, and go out to their work in the fields. One of the familiar sights in China in the winter season is the gathering of wood and weeds for fuel. So poor are many of the people that every stalk and shrub is cut down and bound in bundles to be carried home on the backs of the men, women and children. These reeds and twigs are fed with careful economy into the fires over which the food is prepared.

#### QUEUE NOT WHOLLY ABOLISHED.

The towns at which the train stopped were nearly all of them walled. On the station platforms were quartered a great crowd of people, to whom the coming of the weekly "train de luxe" was an event. Among them were sure to be many vendors of fruit, cakes, nuts and other edibles. The train always halted a long time at these stations, and there was plenty of time to walk about and look at the people. We noticed the reappearance of the queues in the interior of the country. In Pekin they have mostly disappeared. The same thing is true in the south. But in middle China, where the revolutionary ideas have not become so familiar, the old customs of footbinding and the wearing of the queue still prevail. In the heat of the revolutionary movement a few years ago, it was a favorite practice in Pekin and Teintsin to compel men to cut off their braids. Particularly among the students the youth who dared show himself with the obnoxious "pigtail" was certain to be shorn. The movement has been steady and as modern ideas penetrate the interior, the queue disappears.

The Chinese roads are a curiosity. They cut through the yellow soil almost like trenches. The carts, mostly two-wheeled, are very heavy and in the windy season the dust ground up by these vehicles is blown away, while in the rainy times, the ruts become rushing streams that gradually cut their way deeper into the earth until in many

places the road has sunk from four to six feet below the surface of the ground, and a horse and cart can almost pass along unseen.

A common sight is a graveyard, sometimes a great collection of graves in semi-military order, recalling a battle, and sometimes a small local group quartered about a shrine or the more ambitious sepulchre of some chief or official.

In many places attempts have been made to provide irrigation. A ditch or canal furnishes water for the district, and when the land levels do not permit the free distribution of the water, the people scoop it up into little channels, using buckets, or sometimes leather scoops reminding one of the shadoof workers among the tribe.

#### "CHINESE SORROW."

In the late afternoon of that Tuesday we crossed the Yellow River by a very long steel bridge. The river is well called "China's Sorrow," for its riotous changes of course further to the east, near its mouth, have overlaid wide tracts with devastation. The entire region was of yellow clay and mud. The waters, wide but shallow, were a reddish-yellow. On the southern side of the river was a mud village, built like a cliff town, in the side and on the top of a yellow hill of clay. The people swarmed out of the place and lined the way on either side of the train, in all stages of unkempt array. It was at the end of the long curving bridge that we met the north-bound train from Hankow, bearing many travellers to Pekin, though the natural current of tourist travel is southward.

On our train were several missionaries, a number of students, Chinese and foreign, and many travellers from the west. The line is owned by a French company, and the Chinese stewards, porters and servants all speak French. This is unusual, for the desire to learn English is very widespread in the larger cities of China, and it is not often that one meets a native educated in any foreign language who does not speak English.

#### GRAVE OF CONFUCIUS.

Several of our train companions got down at the station where one takes the road to the old Chinese city where Confucius is buried. It lies to the east of the railroad line at some distance, but is a place of great sanctity and is visited by multitudes of Chinese and an increasing number of foreigners. It is impressive to contemplate the influence which this teacher, the contemporary of Solon, Chroesus, Buddha and Cyrus, has had upon his people. And it is always

the hope of the Christian observer of Chinese life that the best elements of Confucian morality may serve as stepping stones to the firmer ground of Christian faith.

On Wednesday morning, after two nights and a day upon the train, we came into the station at Hankow on the Yangtsze Kiang. Here the usual crowd was gathered, swollen somewhat by the numbers of porters who hoped to get a chance to carry our luggage. Gradually out of the confusion we emerged with our belongings swung on the backs and suspended from the shoulder yokes of a small procession of celestials. We had several blocks to walk to our hotel. We could have taken the jinrikishas, whose drivers greeted us with the usual insistence, and in some instances threatened to carry off bodily some of the ladies. But after the long train journey it seemed good to walk, though we had to pass through streets lined with native spectators, two or three deep, and were accompanied by an unsolicited guard of honor of all ages and both sexes.

#### HANKOW AN UP-TO-DATE CITY.

The hotel we found very comfortable, and its surroundings pleasant. Hankow is composed of two very different sections. One is a native city, whose streets are narrow, dark and dirty, and whose smells are infamous. The other part is European, clean, modern and delightful, with broad streets, handsome shops and many fine residences. The principal street is the Bund, a broad avenue lying along the river front, whose lower end is taken up, on one side only, of course, with banking houses and shipping offices, and whose upper section is occupied by the consular residences of the European and American representatives. Here one sees a constant stream of people, riding or walking, especially in the late afternoon of a pleasant day. And on the river are ships and boats of every sort, from the little junks that ply along the river to the warships of the nations of the West. We saw many things of interest during the two days of our stay in Hankow, but none that gave us such a thrill of pride and satisfaction as the waving folds of "Old Glory" on the American consulate, and on the mast of an American gunboat on the river.

#### LORD CHANCELLOR FAVORS SUFFRAGE.

Viscount Haldane, the first Lord High Chancellor of England to visit America, declared on his arrival that he was in favor of equal suffrage.

"I am in favor of the female force in life," Lord Haldane said. "I have no doubt that in England women will at length get measures in their favor. At present the subject is divided, and there is little possibility of the passage of such a measure at this time. No, I don't think there is a possibility of a government measure in the near future. In the cabinet we are divided, some favoring suffrage and some opposing, and the opposition is divided as well."

Lord Haldane said that the women think less about the vote in this country than they do in England. He is not in sympathy with militancy. Miss Elizabeth Haldane, his sister, said also that she was not a militant.

"But," she added, "I am inclined to be in favor of their idea."

She was sorry that Mr. Asquith had been misused by militants while on the golf links.

# Why Does the Jew Remain?

Does He Still Have a Message for the World?

BY W. J. LHAMON.

**I**SRAEL ABRAHAMS, Lecturer in Talmudic Literature in Cambridge University, has given us a little book on "Judaism" that is of more than passing value. He tells us that, "There are more people living today as Jews than there were at any previous moment in the world's history." He argues their present value and their probable future on the basis of their numbers and their excellence. "If," he says, "there are ten millions of men, women, and children who live, and live not ignobly by Judaism, can it be contended that Judaism is obsolete?"

## CHANGING, YET ALWAYS THE SAME.

We know the ancient Jews pretty well. We know the Jews of the Old Testament and of the New, and we know how different these two ancient bodies were. Between the time of the Babylonian captivity and the advent of Jesus a great change had come over them. They were the same, yet not the same. Moses himself, could he have risen in the days of Jesus, would not have known the Jews as the people to whom he had ministered in the wilderness. The presentation of Professor Abrahams shows them still the same yet not the same they were in the New Testament times. They are not a nation, they are a community among communities. Scattered everywhere and everywhere persecuted at one time or another, they retain their identity, their ancient robustness and ancient secret of getting to the front. "When Frederic the Great asked what should make him believe in God, he received in answer, 'The survival of the Jews.'"

They are the same rigid monotheists that they were in the days of Herod the Great, and they are the same persistent protestants that they have ever been. They never would be like other people, and today they are as little like them as than can possibly be. "Israel is the protestant people," says Professor Abrahams. "Every religious or moral innovator has been a protestant. Socrates, Jesus, Luther, Maimonides, Spinoza; all of them, besides their contributions—very unequal contributions—to the positive store of truth, assumed also the negative attitude of protestants."

## USEFULNESS OF THE JEW.

It is especially on the basis of his monotheism and his protestantism that Mr. Abrahams argues the right of the Jew to survive and his continued usefulness in the world. "The handful of protestants who, in Elijah's day, refused to bow to Baal and to kiss him, were the real saviors of their generation. And though the world today is in need of no such salvation, still the Jew remains the finest exemplification of the truth that God fulfills himself in many ways, lest one good custom should corrupt the world."

The modern Jew treats his ancient Bible rather cavalierly, we fear. The story of Esther he scarcely holds as historical. The last situations in it he considers vindictive and unwholesome. And the feast of Purim, based on it, is now retained chiefly as a children's feast, and a feast of charity. "But the whole book breathes so nationalistic a spirit, so uncompromising a belief that the enemy of Israel was the enemy of God, that it has

become difficult for the modern Jew to retain any affection for it." Professor Abrahams is not sure whether Abraham and Moses were "historical persons or figments of tradition." "Whatever criticism may be doing with Abraham, it is coming more and more to see that behind the eighth-century prophets there must have towered the figure of a, if not the traditional, Moses; behind the prophets a, if not the, law."

It is not affirmed that the religion of Israel passed through the stages of totemism, animism, and polydemonism, and that it was indebted to Canaanite, Kenite, Babylonian, Persian, Greek and other foreign influences, but it is conceded that it may have done so, and that it may therefore be a syncretism of all these and other influences. "Like the Bourbon the Jew forgets nothing; but unlike the Bourbon the Jew is always learning." "God, in the early literature a tribal nonmoral deity, was in the later literature a righteous ruler who with Amos and Hosea loved and demanded righteousness in man.

## THE JEW AND SACRED LITERATURE.

"Judaism took over as one indivisible body of sacred teachings both the earlier and the later literature in which these varying conceptions were enshrined; the law was accepted as the guiding rule of life, the ritual of ceremony and sacrifice was treasured as a holy memory, and a memory not contradictory of the prophetic exaltation of inward religion but as consistent with that exaltation, as interpreting it, as another aspect of Micah's enunciation of the demands of God: 'What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?'

Dr. Abrahams tells us that the ancient Jews were not logical. They did not pick and choose. With childlike naivete they held to the past, they absorbed it all, and they made no attempt to reconcile its contradictions. Hence their religion was a syncretism on which Phariseism was engrafted.

## FEASTS UNDER THE NEW ORDER.

From the days of the destruction of the temple Judaism changed by necessity. Their centralized, sacrificial worship ceased. They could no longer go up to the celebration of the great feasts once and twice and thrice a year. They could no longer be a nation. They were compelled to adjust themselves to a new order. Mr. Abrahams thinks that the three great festivals of the Jews, namely, Passover, Pentecost and Tabernacles, were originally nature feasts, "among the oldest rites of men," taken over from "pre-Israelite cults." That they became pilgrim feasts during the national period. That at the destruction of the temple they ceased to be pilgrim feasts, and sacrificial ones, and that they are preserved and reinterpreted as beautiful memorials. In the Jewish liturgy, he says, "the three feasts have special designations. They are called respectively, The Season of our Freedom, The Season of the Giving of the Law, and The Season of Our Joy."

These descriptions, we are told, are not biblical, and they are not found in the synagogue liturgy till in the early part

of the middle ages. "The Passover practically celebrates the formation of the Jewish people, and it is the festival of liberty." "It does not matter that we no longer believe in the miraculous incidents of the Exodus story. They are mere trappings which can be dispensed with." In a similar way the liberal Jews, rejecting the story of the giving of the law on Mount Sinai, join with the orthodox Jews in celebrating Pentecost as the memorial of "the definite union of religion with morality." Tabernacles is an ancient nature festival, giving expression to the joy of the harvest. These festivals have now nothing national left to them, so complete has been their reinterpretation ideally and symbolically.

## THE EXPERIMENT OF ZIONISM.

One must agree with Mr. Abrahams that "this is surely a remarkable development," but also agree with him in his statement that "the process is in active incubation in America as well as in Europe, but it cannot be claimed that the eggs are hatched yet."

Zionism is a relatively recent movement looking toward the restoration of nationalism among the Jews. The effort has not succeeded, and the feasts are likely to live not by the restoration of political nationality, but by reason of the new meaning put into them as indicated above.

Evidently the modern Jew has traveled far from his ancient customs and scriptures. No people was ever more nobly stubborn, but they have had the problem of adjustment to conditions even more stubborn than themselves. Stubborn circumstance compelled them to drop their centralized, sacrificial worship. It compelled them to scatter, and abandon their nationality. It has compelled them to reinterpret their feasts and their scriptures. It has compelled them to see God as the God of all nations, and they no longer speak of him as "The God of Abraham, Isaac and Jacob."

## THE MODERN JEW.

How shall we understand the age-long abiding of this strange people? Have they still a message to the world, and is that why they stay? Or have they delivered their message? Have they given their best to the world? And are they ready to melt into the greater group, the brotherhood of a world in process of redemption? Is it not pride of race that holds them now, and the habit of separateness? And will not these inferior forces give way under the disintegrating rationalism indicated above? Their message of monotheism—Christianity has received it, and improved it, and is bearing it on to the world with a speed and power never dreamed of by the Jews. Their message of monogamy—that too has been accepted by Christianity, and rendered more secure in her hands than ever it was in the hands of Moses and David. Their message of atonement—that has become priceless with Christians, and by them has been winnowed of sacramentalism, and sweetened by the love and blood and prayers of Israel's greatest Son, and is being proclaimed to the world by fifty times as many millions as the Jews can boast.

Why do they linger?

"ain't place. The shield flame hand the of d light form stepa stream way shak the blan bed It persi ful bran the v milk air but the house plough nothin care. ink a grave such away but turned his house could but t listen to Id apath and was house sickle dream reek, flesh came feata He dead Em'ly sixty pauper put in they for a salaried use. the P able ving w Bob solved into promi county as goo in the soon busine At thump calling Mason Bob Sirven grasper

# Off the Ticket

Another Poorhouse Story.

BY WILLIAM LA FAVOR.

"You! My soul! Pete Cady, you ain't bringing your old father to this place!"

The Superintendent of the Poor Farm shielded with curved palm the flaring flame of the lantern he held in the other hand. Its yellow glare blocked out in the midnight blackness a bright prism of dancing specks of sleet. The rays of light fell obliquely across the slouching form of a man standing on the door steps. From his drooping felt hat little streams of rain drizzled. In the roadway beyond, an old farm horse and a shaky democrat wagon were visible. In the body of the wagon a gray army blanket covered a rigid form lying on a bed of straw.

It was late in November and a slow, persistent rain had fallen all day. Fretful gusts of wind had swished the branches of a ragged Norway pine across the window panes of the sitting room. At milking time the wind had dropped, the air had grown colder, and the rain had turned to sleet.

Bob Mason had loafed the day out in the sitting room in his own ell of the house. He could not go on with fall ploughing in that bleak drizzle, and nothing indoors demanded his immediate care. He might have lettered with black ink a white head board for a pauper's grave, but it wasn't cheerful work on such a day as that. His idling the time away was unusual and most ill-advised, but the truth was that his soul had turned sick of his job. He had struck his limit. The inmates of the poorhouse were depressing even when he could spend the day at work in the fields, but to be housed with them all day—to listen to Crazy Moll's shrill laughter, and to Idiot Steve's stammering; to face the apathetic stare of decrepit old fathers and mothers of graceless children—it was grating on his nerves. The poorhouse smell was in itself enough to sicken a man. Compacted of many dreary odors blended into a clinging reek, it reminded him of cooking turnips and old woolen socks, of stale human flesh and of yellow soap. Through it all came the persistent tang of the disinfectant he used in the floor wash.

He would make a getaway. He was dead tired of it, and so was Em'ly. Em'ly wasn't strong enough to cook for sixty people. They had expected to use pauper help, but it was too inefficient to put up with. They had done the best they could. Now that the appropriation for surplus was cut down and that for salaried help cut out entirely, it was no use. The County Commissioner told him the paupers must work. But the few able were not willing, and the many willing weren't able.

Bob Mason had gone to bed early, resolved that tomorrow he would drive into town and resign. The boys had promised to make him sheriff, and in that county the promise of "The Boys" was as good as an election. He fell asleep, in the sweet consciousness that he would soon be shut of the whole miserable business.

At midnight he was awakened by a thumping on the front door and a voice calling his name, "Bob Mason, Bob Mason! Git up and let me in!"

Bob shuffled sleepily into his carpet slippers, drew on his trousers, and grasped the lantern that always stood

lighted on the hall table. Renewed pounding at the door did not hasten his step. Whoever it was, he should wait. The rush of dank night air when he opened the door almost put out his light. He sheltered the flame with the curved palm of his hand as he peered into the sullen face of the man on the doorstep.

"You! Good gracious, Pete Cady, you ain't bringing your old dad to this place!"

"Just had to do it, Bob," the man whined. "Paralyzed, you know." He jerked his head towards the form in the democrat wagon. "Nobody to take care of him. Irene, she ain't strong, and anyway she said she hadn't got no call to. And I can't stay in the house all day." The voice rose to a treble and trailed down again into its accustomed whine.

"You know me, Bob. We used to live neighbors up to Stony Brook. Ain't you recollectin'?"

"Yes, Pete Cady! I'm recollectin' all right, you old hound dawg. I'm recollectin' who slaved and saved and paid for the farm and deeded it to you on condition that you cared for him in his old age. The farm is mortgaged and spent for drink and fast horses, and worse. Don't need no introducin'. I drove your old dad sixteen miles in this sleet on this tophet of a night so as no neighbor would meet up with you."

A low moan came from the blanketed form in the democrat wagon. Mason crept cautiously down the icy steps and slipped his hand under the blanket.

"The old man is soaked to the skin, and what of him ain't paralyzed is about froze. If he don't die of this night's work it'll be a wonder."

He threw back the stiffening blanket and slipped his strong arms under the rigid form. He shuffled carefully up the steps with it into the hallway.

"Here, you Pete, carry the lantern and lead on, down the hall to No. 38—the open door on the left." Bob panted as he spoke.

Pete pushed the door back with his foot and held the lantern high, but he did not enter the room. It was scarcely big enough for two, anyway. There was a broken backed chair in it, and an iron bed covered with faded tick filled with straw. It was a poor bed, but it was dry.

Other doors up and down the hall opened stealthily. Disheveled heads peered out. No one forbade them, and the inmates crowded into the passageway and clustered about the door of No. 38. The last trumpet will rouse no more grotesque crew. The maimed, the halt, the blind, and those of feeble wit gaped in stupid yet not unkindly curiosity at the man by the door and the form stretched on the straw tick. Two or three lame, but intelligent old men offered to help. One of them had seen the day when his credit was good for many thousands. But Mason sent these old fellows back and directed two half-witted lads to take off the old man's clothing while he went for bed covering. The boys were rough and slow at it, but Pete Cady stood watching them without offering to help. He was thinking of the sixteen miles he must drive home through the sleet.

Mason returned bringing a warm old double gown of his own, a blanket shawl, a pillow and two quilts. The half-witted

lads spread the covers over the old man with rude yet kindly intentions. Pity and anger were streaming up through their slow minds, making of them something finer than the man's only son, who waited with sagging shoulders at the doorway.

Em'ly Mason hustled in with a cup of steaming fluid. She raised the old man's head tenderly and held a spoon to the blue lips. They responded gratefully and she fed him the hot drink by spoonfuls. The old man's eyes opened. In a dazed yet questioning way they wandered about the unaccustomed place, resting finally on the woman's pitying face. Em'ly noted how big and beautiful they seemed in contrast with the sunken cheeks.

"It's Em'ly Mason, Mr. Cady, your old neighbor," she reassured him. "Feeling better now? Do you like it here?" Em'ly had a mechanical habit of asking that rather risky question. She had to say something to the old folks.

The great eyes filled with tears.

"It's more peaceful," he whispered. Em'ly laid gentle fingers on the eyes and brushed away the tears. She drew the quilt up over his shoulders and tucked him in. She took up the lantern and closed the door.

"More peaceful, he says." Mason repeated the words to the man who still slouched in the hallway.

"Oh now"—whimpered Pete—"if you knew all about it you wouldn't put the blame onto me. He said hisself he'd be better off here. He asked to, so of course, I just brought him along to where he'd be well taken care of."

"Well taken care of? Who do you think is going to well-take care of him?"

"Ain't that what you are paid for?"

"You'd think so, wouldn't you, Pete Cady, seeing all these ladies and gentlemen about in this here hallway? They is sixty of them. I'll bet you can count half of 'em right now. And besides there's a quarter section for me to work, and stock to 'well-take care' of too."

"Well—how about your wife?"

"Em'ly? She cooks for sixty people. She ain't got no time to do much nursing. No sir. Your father needs hospital care, and if there is a way in Gawd's world to make you send him there, I'll see you do it!"

"Go slow, Bob Mason," Cady snarled, "You want to be sheriff pretty soon now, and you'll be wantin' my influence."

"You go to grass with your inflorence! You couldn't inflorence your own vote if another man showed it a bottle! Get out and work agin me. It would just tickle me to death and help me no end to have you do it. Now I'll exercise a little inflorence on you, you houn' dawg. Wish I had my boots on! Make your getaway, Pete Cady!"

Cady wilted. "I ain't meaning no harm, neighbor. Think of them sixteen miles back home I've got to drive. Ain't there a chanet for me to sleep here?"

"There's just about as much chance for you to sleep here as there is for your poor old dad to drive you home! Jest about."

"What kind of a man are you to turn me out on a night like this? Ain't this a County building? Don't I pay taxes? I guess I stay if I want to."

Bob drew himself up to his full six feet of height.

"These here folks"—his arms swept about in a rude gathering-in gesture—"these here sixty folks is paupers, outcasts, poorer than poverty, but there ain't one of them but is more of a man than you be! I wouldn't disgrace them by lettin' you sleep on the floor, and I wouldn't have disinfectant enough to clean it up if I did. Git!"

He went to the front door and flung it wide.

"Happy to say it's rainin' like all-git-out. You go home and read a piece called *King Lear* by William Shakespeare deceased. When you git to a gal called Regan, she's yer sister."

Pete Cady slunk through the door, and Mason slammed it after him. The key crunched in the lock. He turned about to the huddling forms that crowded the

gloomy passageway.

"Good-night, my friends, good-night." With stumbling, stumping, shuffling tread the crowd scuttled away.

Bob Mason stood there very straight, watching till the last one disappeared. A deep belated respect for them welled up in his rough heart.

"Nobody wants ye," he said, "Then good gracious—I want ye! I'm off the ticket for sheriff."

## A Missionary Pathfinder Fallen

A Story of the Work of R. Ray Eldred.

BY STEPHEN J. COREY.

EDITOR'S NOTE: Last week the news was flashed across the sea that R. Ray Eldred, Congo missionary, had been accidentally drowned, on September 3. No further particulars of Mr. Eldred's death came with the cablegram, and it will be several weeks before a letter giving complete details will arrive. In the meantime, Disciples everywhere will be interested in learning something of the heroic career of this aggressive evangelist and missionary. The news that has come of his death is made doubly sad by the fact that Mrs. Eldred was laid to rest beside the Congo less than a year ago.

WHEN the history of Congo missions is written, among the names that will be accorded high honor will be that of R. Ray Eldred, whose career has just been tragically ended. Mr. Eldred labored on the Congo for only eleven years, but these were years of pioneer "boring-in," of foundation-laying, in the difficult Upper Congo region.

R. Ray Eldred, with his wife, went to Bolenge in 1902. He was one of the pioneers who with Dr. and Mrs. Dye, Dr. and Mrs. Layton, and E. E. Faris helped to shape the beginnings of the work at Bolenge. His service has been largely that of a pioneer and the last four or five years have been occupied in the opening up and establishing of the station at Longa on the Bosira at the mouth of the Momboyo River.

### MR. ELDRED'S VARIED TALENTS.

Mr. Eldred combined mechanical skill with evangelistic zeal and his industrial work along with the preaching has been a factor in opening up new fields. He was a man who combined a strong physique with great resourcefulness. His leadership among the native people of the forest was remarkable. Ray Eldred never spared himself in the accomplishment of the great task to which he had set his hand. Time and again he has endangered his life for his people.

Longa has been a very difficult field because of the radical opposition of the Catholics and also because the immediate settlements of native people were greatly demoralized by European traders and a very raw type of heathenism. After patient toil, Mr. Eldred had built up a strong center at Longa, with a church membership of three or four hundred. The work was getting to be well established and excellently rounded out in its proportions. Beside his preaching he conducted a day school in Lokundu, a school in French and kept many of the native men busy in his industrial department. Mr. Eldred had just finished a substantial new brick home, the bricks of which were burned at the station, and the lumber sawn from the forest.

### UNTIRING AS AN EVANGELIST.

Mr. Eldred was an untiring evangelist and nothing delighted him more than long itinerations into the back country preaching the gospel. It was from these far villages that the majority of the

converts at Longa had come. At the time of his death a long itinerate of some ten weeks through the forest had been planned with H. C. Hobgood. No doubt the sad accident which resulted in his death occurred on this long journey. His

and we will see worse ones on this trip. We are to take the stereopticon, and I shall make use of it too. I will have my medicines along to do all the good I can with them. This is not to be a forced march, for we want to reach the people, and we want also to keep well. Do not worry about us, for the Father, who has always been with us, will be with us all of the way."

### POPULAR AMONG ACQUAINTANCES.

As we recall, Eldred was a good swimmer and had several times before plunged into the water to save some of his black workers whose canoes had been capsized. It is possible that his death came about in some such manner in one of the swift forest streams that he and Hobgood would necessarily have to cross.

Eldred was very popular in America, especially among Transylvania students and alumni, for he was a graduate of that school. He was the invincible center on the Transylvania University football team while in college.

While the writer was visiting the mission in Africa last year, Eldred was his companion during much of the time, and especially during two itinerates through the jungles, one on foot and one in dug-out canoes, up the Bolingo River. Eldred was a royal companion in such journeys, one of the most self-forgetful and kind-hearted men in the world, strong in body, quick in sympathy and tender of heart. Nothing was more touching than to see him gather about him the people of a strange village who had never heard concerning Christ and tell them for the first time the sweet story of the Saviour's love.

### HIS FEARLESS EXPLOITS.

Eldred in the early days at Longa met with much opposition from the native Catholics and the heathen people. On one occasion he went at night in a canoe to a distant heathen village and rescued single handed one of the black mission girls who had been stolen from the compound by a group of savages. At another time he rescued a slave in a distant village who was held for use in a cannibal feast. These fearless exploits gave him the name among the natives of "The White Man With the Strong Arm." He was respected everywhere. No man was more loved by his converts than he. Less than a year ago the hearts of the Christians at Longa were broken by the loss:

(Continued on page 11.)



R. Ray Eldred.

last letter from the field recounted some of the plans he had in mind. In that letter he wrote as follows:

"In about a week or starting the 23d of July, Mr. Hobgood and I are to start our itinerating. We are to go from here to Lotumbe overland, and will likely stay at Lotumbe about two days or long enough to get ready for a longer journey up country. We will then start out from Lotumbe, to visit the country above Lotumbe, coming out on the Momboyo River about fifty miles above Iyete and Bosau, where you and I were. Then we are to go on up the Momboyo River some fifty miles farther to where we have a promising work. Then we are to turn down river overland as far as Waka, and come on to Lotumbe by canoe. This journey in all will take us over some six or seven hundred miles of land and two hundred by river, and will occupy some two and a half months. I will have to keep you posted about this trip, as it is or will be very likely the longest of its kind ever made by a Foreign Christian Missionary Society worker, with perhaps the exception of Mrs. Rijnhart's, in Tibet. You know something of the roads out here

# MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

## RECENT WHITE SLAVE LEGISLATION.

**T**HIS week's papers tell of the sentences pronounced against Maury I. Diggs and Drew Caminetti, two prominent young men of California, in the United States District Court, for violating the Mann White Slave Act. Their offense consisted in taking two high school girls from Sacramento to Reno, Nevada, for immoral purposes. Two years in the Federal Penitentiary, and a fine of \$2,000, was the sentence against Maury Diggs, and eighteen months in the same prison, and a fine of \$1,500, was the penalty imposed on his friend and companion, Drew Caminetti. A dramatic touch in the case, was that Caminetti's father, Anthony Caminetti, was United States Commissioner General of Immigration, and that it is our Bureau of Immigration that has the oversight of our federal white slave legislation.

In view of the wide publicity given this trial, and the general interest it has excited, this Department has been asked to tell something of recent federal legislation for the protection of young women from a life of commercialized vice.

## FIRST STEPS TOWARD REFORM.

The laws that are working such profound changes in the attitude of society toward these unfortunate women are less than a decade old. They received their impulse from an International Conference in Paris, France, in 1902, at which representatives from the leading European powers and the United States were present, to devise ways and means for the suppression of the white slave traffic. In June, 1904, an international treaty was signed between the great countries of Europe, for the regulation of the business of transporting girls from one country to another for purposes of prostitution. This is said to have been the first treaty relating to social morality ever consummated between the civilized governments of the world.

Our country, after a thorough investigation, became a party to the treaty in 1908. The enforcement of its provisions was put in the hands of the police in Europe; in the United States, the police are not under federal control, so it was put in the hands of our national bureau of immigration.

## UNITED STATES PASSES LAW.

But though our government was the last of the great powers to sign the treaty it was not idle in instituting warfare on the evil. In February, 1907, Congress passed this statute:

"That any person who shall keep, maintain, support, or harbor any alien woman for immoral purposes within three years after her arrival in this country, shall be guilty of a felony, and on conviction be imprisoned not more than five years, and pay a fine of not more than \$5,000; and any alien girl or woman found in a house of prostitution, or practicing prostitution at any time within three years after she shall have entered the United States, shall be deported to the country from whence she came."

At the same time, in 1907, a special committee was formed under the immigration bureau, to investigate the importation and harboring of women for immoral purposes. This committee

worked for more than two years, and made a more systematic and comprehensive study of conditions in the underworld than ever had been made before. Their report was submitted to the congress of 1910, and its revelations have made a profound impression on the whole country. They had a great number of agents, working in Boston, New York, Philadelphia, New Orleans, Chicago, Denver, Salt Lake City, Butte, Seattle, Portland, and San Francisco. These agents sometimes did their work at great personal peril; Mr. Dillingham, chairman of the committee, says some of the information embodied in its report, was secured at the risk of their lives.

Mr. Dillingham stated that his report was guarded and conservative, because the subject was especially liable to sensational exploitation. The demand for the report was so great, that the printed copies were exhausted soon after its issue; its careful and cautious statements are so shocking, that they have had much to do in producing widespread revolt against the dreadful evil that has existed so long in our midst.

## COMMERCIAL PROFIT THE MOTIVE.

It says that the whole object of the white slave traffic is commercial profit, and the earnings of the professional prostitutes support a vicious class of men and women in idleness and luxury. The women who are bought and sold are always young, and do not realize the conditions into which they are betrayed. Sometimes, their earnings go directly to the man, who is often the first lover of the girl and her betrayer. Sometimes, he sells her outright to the keeper of a disorderly house. She is required to have gaudy house clothes, and other things which she is told she must have, and is charged exorbitant prices for them—so she is kept constantly in debt to the woman who keeps her. In addition to this, some of her earnings go to the police, for so-called "protection." General Bingham stated to the committee that during his first year as police commissioner of New York City he might have accepted bribes from the red light districts amounting to \$600,000, or even a million. Among the affidavits filed in the report is one, in which it is stated that one French girl was sold for \$500, another for \$1,000, another for \$1,400.

## LATER LEGISLATION.

The submission of this report to congress three years ago was followed by legislation even more stringent than that of 1907. The statute quoted above was amended by striking out the three year limit, and the term of imprisonment was increased from five to ten years. At the recommendation of President Taft, an appropriation of fifty thousand dollars was made for the employment of special inspectors, to bring those responsible for the traffic to conviction under the federal law.

All of this is only for the protection of foreign girls, imported into this country for immoral purposes. The federal government can only legislate for them, and for the transportation of women from one state to another, under our interstate laws—all other legislation must be done by the state legislatures. The Mann White Slave Act, which was passed by congress at this time, imposed a fine

and a penalty of imprisonment, for transporting women from one state to another for purposes of prostitution; it was under the provisions of this law that the young California men received the punishment they so richly deserved, and by it, Jack Johnson, the black prize fighter was tried and convicted but escaped punishment by fleeing to a foreign country.

## CHANGED VIEWS TOWARD FALLEN WOMEN.

This federal legislation and many other agencies are giving us a different point of view toward these forlorn and forsaken women. In the thought and the literature of the past, the fallen women was the Siren, the Circe, who led helpless men astray and held them in bondage; but now we are learning a new point of view and both the law and public opinion are beginning to believe that it is the men who beguile and betray these poor girls who are worthy of punishment. And this heart of compassion for these prisoners of sin is no new thing! It is as old as the days of Him who came to seek and to save the lost and who said to one of these erring women, Go and sin no more, and to another, Thy sins, which are many, are forgiven thee. I. W. H.

## JANE ADDAMS ON STYLES.

"Burning questions of the day are eugenic marriage, woman's suffrage and the fashions. I favor strict eugenic laws and woman's suffrage. The styles today are more sensible than ever."

Jane Addams of Hull House, Chicago, thus epitomized her ideas on these three subjects last week, in an interview at the Valencia farm of the Kingsley House Settlement, in Pittsburgh, where the annual conference of national federation of settlements was held.

"I do not believe, with so many people, that women are being degraded by the fashions," said Miss Addams. "The less clothing we can wear with modesty the better. It is better for health and allows more freedom of movement."

"Of course, there are extremes. In Chicago our police women take care of these."

## A MISSIONARY PATHFINDER FALLEN.

(Continued from page 10.)

of Mrs. Eldred, their good angel of mercy. Now grief will be doubly heavy upon their hearts because their great white teacher has gone, whom they loved so much. It is difficult to know how the work will be carried on without Mr. Eldred. However, the Lord has a way, and although the workers fall he carries on his task. Mr. and Mrs. E. A. Johnston, who have recently arrived on the Congo, were to be Eldred's companions at Longa. Since his wife's death he has been toiling there alone, refusing to follow the request of the Foreign Society to come to Bolenge and wait for reinforcements. In his answer to the cablegram, asking him to do this, he replied: "How can I leave my people? I am their teacher and the one on whom they depend for the Word of Truth."

Mr. Eldred leaves three little orphan sons, who are being tenderly cared for by Mrs. M. D. Adams in the home for missionary children at Hiram, Ohio.



## EDITORIAL

### THE CATHOLIC NAME.

BLESSINGS on our fathers for their wisdom in choosing to call the churches of their Christian union movement by no name save the generic Scriptural title, churches of Christ! The controversy in the Protestant Episcopal Church over their name waxes more vehement as the time of their General Convention approaches. The sentiment seems about equally divided between the high church party which wants the name changed to American Catholic and the low church party which is satisfied to have it remain as it is.

In an extended pre-convention utterance "The Living Church," published in Milwaukee, the organ of the high church party, admits frankly that the real issue is not whether a particular name shall be chosen but whether the name Protestant shall be abandoned. It says:

No religious body in Christendom is so misunderstood by the world at large, so seldom appreciated by its own members, as is the Protestant Episcopal Church. Gradually we are discovering that this is largely due to its name. The term implies a voluntary, post-Reformation body. And the standards of the Church and her books of Church defense treat her as much antedating the Reformation and as being a section of the historic Church, founded by Christ Himself. This is not merely the position of Catholic Churchmen; it is the position of the Church itself and of all educated Churchmen.

Disciples naturally have a sympathetic feeling for the high church party in their desire to abandon a denominational name. But we cannot avoid reminding them that if they simply exchange the name Protestant for the name Catholic they still move in the realm of denominational nomenclature. Catholic is not the catholic name. Church of Christ is the catholic name.

If Episcopalian wish by their title to assert their catholicity, their nationality and their assumed uniqueness as compared with the various Protestant denominations, the logic of such a purpose should lead them to adopt the title, The American Church of Christ.

But how much better is the logic as well as the spirit of the Disciples of Christ! They too wish to occupy a catholic position. They too refuse to be or belong to a denomination.

They do not wish to be called the Church of Christ, nor the American Church of Christ, nor yet the American Catholic Church.

They are simply and modestly churches of Christ, each one a vital part of the one Church of Christ which embraces many churches, wearing—sad to say—many divisive names, and including these dear Episcopalian brethren and their churches too.

There is no denomination—Disciples of Christ or any other—no "section" of the Church, to which Disciples belong and for which they must find a name. They acknowledge no ecclesiasticism to which their churches are subordinate save the whole Church of Christ, and they labor and pray for the time to come when there may be unity within the Church so that their congregational subordination may find normal organic expression.

### ADAM AND EVE.

WE were most reluctant to believe the charges against Governor Sulzer, but the evidence has grown almost hopelessly strong. If he is guilty, he is not only a wicked man but a hypocrite, for just at the time when he was most hopelessly involved in speculations on the stock exchange with money not his own, he was standing before the public as an official opposed on reasons of conscience to the stock exchange and the very methods he was then employing for what he hoped would be his own financial advantage. If he is guilty he is trebly guilty—guilty of dishonesty, guilty of falsehood, guilty of hypocrisy. Not yet will we pronounce him so, but wait for the decision of the courts.

But there is one point in this sad matter which we wish to mention, the attempt of Mrs. Sulzer to save her husband by

her own confession that she was the guilty person. So far as any evidence appears up to this date, her confession also was a falsehood, inspired in the hope of saving her husband.

Men have been known to "perjure themselves like gentlemen," and women from the dawn of history have lied in order to save men who did not deserve the sacrifice. It is no new thing, but the cowardly habit of men permitting women to do this sort of thing ought to begin to slacken up. It had its rebuke quite early in the history of the human race and it did not do any good. For a guilty man to permit his wife to come out in print with a confession that his sin was hers and then have the newspapers print it with stories of her nervous prostration makes good copy for the newspaper, but the man who permits the thing to be done, knowing all the while that he himself is a guilty man, must have a craven soul. Adam was not wholly a liar, and Mrs. Sulzer may by extravagance or other fault have been a participant in her husband's sin. There has been a fairly even division of sin between the sexes from the time the world started, but it begins to be time for the employment of a somewhat more chivalrous method. Let Adam come out in the open and accord to Eve what little protection she can find among the foliage of the figs.

### EUGENE FIELD.

EUGENE FIELD'S grave in a Chicago cemetery has gone for fifteen years without a monument. A movement to secure \$10,000 by popular subscriptions to erect a suitable memorial is now on foot, and from many obscure quarters quaint and tender memorabilia are coming to light. A dealer in autograph letters issued a catalogue last week which shows a little note characteristic of the Poet of Childhood. It was written to a Mrs. Stedman in Chicago January 1, 1888. Its simple message is this:

It has occurred to me that perhaps your little girl might like to go to the circus. Accordingly I take the liberty of inclosing two tickets good for any afternoon or evening of this week.

It was not an important act but it meant the keenest pleasure to a little girl for that afternoon. And this simple note struck off out of the heart may now be purchased for \$35. Eugene Field was loved while he lived because he was constantly gladdening childhood by simple deeds and simple human verse. His debtors—children, and grownups with child-like hearts—may pay a small part of their debt by building the modest monument now proposed.

### SMALL COLLEGES AND SMALL EXPENSES.

PRESIDENT GARFIELD, of Williams College, has made a study of changes in the average annual expense of study at Williams. In the three years, 1885-1887, the average was \$652; in the triennium, 1910-1912, it had risen to \$927. This is an increase of over forty-two per cent. President Garfield shows that this is simply in keeping with the general increase in the cost of living during these years. It must be noted also that the cost of a course in Williams is not necessarily so high as the figures for the average indicate. It is possible to live on far less than \$927 a year there.

Yet the question arises in the presence of such figures as these, What is the boy to do who must work his way through college? He cannot, under the best conditions, earn a very large fraction of the annual cost of a college course in such a college as Williams. The burden of debt is too great. The price is prohibitive.

Never was the need of the academy and college where poor boys and girls can study greater than it is today. The standards and work and culture of the Eastern colleges are high and if they were available for the poor boy it would be a precious privilege. They are simply beyond his reach. The children of the rich must be trained there. Meantime the ambitious, industrious boys and girls from the homes of the poor are eager



to study. The state institutions and the humbler colleges are doing invaluable work in making it possible for them to receive thorough training for life. The Disciples of Christ have founded many small colleges. As never before they must support these colleges for the children of those who cannot meet the financial demands of the more expensive institutions. Give the poor boy and girl a chance to earn a college education!

#### THE QUESTION IN ANOTHER FORM.

**D**R. Peter Ainslie writes an editorial for the October Christian Union Quarterly (which, incidentally, is by far the best issue of this publication yet put out) in reply to this question: Is not baptism the greatest barrier to union? He answers emphatically no, and points out that Baptists and Disciples, although alike in their practice of immersion, are no more closely together in fellowship than Baptists and Congregationalists, or Disciples and Presbyterians. He further shows that each of these communions has suffered a schism within its own body within the past half century. Agreement on baptism was not sufficient to keep Baptists together, nor Disciples together.

"The greatest hindrance to unity today," adds Dr. Ainslie, "is ungodliness in the Church in the form of bigotry, sectarianism, pride, meanness and self-righteousness."

This is a good answer to the question, and a true answer. If there were a passion for unity, a conscience on unity, in the souls of Christian people, there would be a tidal wave of desire that would sweep away those questions which now seem to afford us an excuse for keeping up our divisions. As to baptism, however, many would like to have the question put in a somewhat different form. It is this: Does not the insistence upon re-baptism as a condition of fellowship in churches of Disciples stand in the way of *THEIR* practicing Christian union? This is a very vital and urgent question in the souls of those who believe that Christian unity is not merely some far-off divine event but an imperative duty here and now. They cannot feel otherwise than that insistence on the re-baptism of one who is already a member of the Church of Christ is the direct contradiction of Christian unity.

#### CHAPLAINS FOR THE NAVY.

**W**E invite our readers to co-operate heartily with the Federal Council to increase the number of chaplains in the United States navy and to dignify that office. The number of our battleships and cruisers has increased vastly and the number of chaplains remains stationary. Not only so, but Protestant churches have not been sufficiently active in the matter of securing appointments for the best possible men. Wherever young men are confined in a state prison a chaplain is employed, even though the number of prisoners be but from 200 to 500, but the crew of a modern battleship may consist of 800 to 1,200, beside which there may be on board from 1,000 to 3,000 bluejackets. These are all young men, largely recruited from the country, sailing to distant lands and liable to land at any foul port in the Orient, with temptation awaiting them on every hand, with money to spend and with no spiritual oversight. Every ship in the United States navy ought to have a chaplain and he ought to be a good man and a great man and held in high honor.

#### IT OUGHT TO BE TRUE.

**T**HERE is one expert on the Book of Revelation whose conceptions we could wish should make good. This is Rev. Jasper S. Hughes. The appearance of an article from his pen in the Biblical World for September suggests the possibility that his interpretation is at least meeting a degree of hospitality among scholars of the first rank.

The Christian Century frankly confesses its inability to pronounce judgment for or against any reasonable thinker's interpretation of this book. Since the editor passed out of the susceptible stage when certain parts of the Bible were accepted as dealing with magical wonders, he has been taught that there

was an apocalyptic nomenclature, so to speak, which had grown up in Palestine before the time of Christ, in which writers on religion were wont at times to express their ideas. This form of literature naturally was carried over into the Christian Church. It is traceable in the teaching of Jesus himself, but the last book of the New Testament is its supreme illustration. Assuming this point of view to be valid we supposed that the only way in which any degree of sense could be made out of the Revelation was to orient oneself in this apocalyptic literature.

But Mr. Hughes thinks this historical orientation is not necessary. He finds the key to the Revelation in the events closely following the ascension of our Lord and recorded for us in ordinary prose form in the book of Acts, especially the earlier chapters. Revelation, as we understand him, is a cryptic drama, telling over again, but in symbolic characters, the great events that had already taken place,—the choosing of a successor to Judas, the descent of the Spirit, the preaching of Peter, the call of Saul of Tarsus, etc.,—rather than a prophetic projection of the future history of the world.

Toward all the soothsaying, clairvoyant interpretations which make of the book a foreteller of specific historical events—the rise of the papacy, the appearance of Napoleon, the digging of the Panama Canal—Mr. Hughes is accustomed, and rightly, to show uncontrollable impatience.

Whether his views will bear scholarly analysis or not we must not say, but we close as we began, by saying that we could wish they might make good. Mr. Hughes finds such lofty idealism in the book, such modern idealism, that one cannot help hoping it is really in the book and not read into it by the idealistic mind of its interpreter.

But whether found in the book or brought to it, it is good doctrine and deserves to be heard.

#### FAMILIAR!

**T**HE following paragraph is taken from an article on Christian Unity in the Constructive Quarterly written by an Episcopalian bishop:

We must draw a line of demarcation between faith and opinion, between principle and prejudice, between what is apostolic or primitive and what has been added since primitive times. When we put in their true perspective man-made definitions and interpretations of fundamental truth, there will be more of the manifestation of the spirit of unity.

Sounds as if we had heard that before somewhere!

#### A NEW DAY OF RELIGION.

**N**OTHING more cheering has come to us than the comments of the daily press on the recent utterances of Sir Oliver Lodge on "Immortality." So far as we have noticed not one of them discusses at any length the technical aspects of Sir Oliver's argument. All of them that give it a serious thought deal with it as an evidence of the return of the human mind to the contemplation of things spiritual. The London Times led off with a strong lead and the British and American papers have not been slow to follow. As typical of the secular newspaper point of view we reprint herewith an editorial from the Chicago Evening Post, which embodies a quotation from the leader of the London Times.

"Leave to the metaphysicians the philosophies of Sir Oliver Lodge's theory of 'continuity of the individuality after death.' But take from it the lesson of simple religion which the London Times draws in these few words:

"The whole discourse is a protest against arrogance. In recent years science has been asserting its claims against a dogmatic theology. Perhaps some overassertion was necessary, but overasserting there certainly was. The public woke to find that they had only exchanged one priesthood for another. The laws of science were more sacrosanct than Holy Writ. Nothing which could not be weighed or measured was allowed any validity."

"It is a true picture of the era that has come, not so much

'since Darwin' as since the day of the great material inventions.

"But another day is coming. The meaning which the Times so keenly places upon this declaration of immortal faith by the official chief of English science may be read in other tendencies the world over.

"Religion is the basis of what we call the progressive movement. Righteousness and brotherly love are the inspiring motives of this new effort to put the needs and the souls of men into the field of political effort. No man who has his hand on the pulse of 'progressivism' can miss the throb of purely religious faith that is beating so steadily, so surely, yet so quietly, within it.

"A revitalization of religion is due. The sway of materialism, splendid as it has been, has held long enough for the inevitable swing to other things. For so the world moves.

"Speaking with high authority for science—or human knowledge—Sir Oliver Lodge tells us all that science is not sufficient. He yields back the scepter to the old faith that has lived ever since the Spirit first moved upon the face of the waters. The abdication is a profound and touching prophecy of what the fresh-coming years next hold in store for humanity's advance."

#### SAVE AMERICA.

FROM various quarters it is reported that Roman Catholic priests and politicians are protesting against using the hymn, "America," in public schools, and in general patriotic services. The reasons they allege are that it is a sectarian hymn, written by a New England parson.

It was, indeed, written by a New England parson, but is a thoroughly non-sectarian hymn, in every way beautiful and worthy of the place it has won in the affections of the people. The reasons for opposing it are the very reasons for which the movement ought to be strenuously resisted. It represents the relentless hostility of a bigoted hierarchy against the spirit of Christian liberty which that hymn embodies.

The question what hymns are to be sung in our public schools should be decided by the friends and not by the enemies of these schools. The question what hymns are appropriate for America should be decided by those who love American institutions.

This paper stands for no spirit of bigoted hostility to the Roman Catholic Church, but we earnestly resent the machination and hostility to American institutions which underlie movements of this character. In whatever city the proposal is made to drive the singing of "America" out of the schools, it ought to be opposed and the hymn defended. It is not true that "The Star Spangled Banner" is a better hymn, or in any proper sense our national hymn. "The Star Spangled Banner" is an interesting poem, with some remarkably fine lines, and it commemorates the experience of a certain man who happened

to be taken on a British ship one night during the battle and was glad to see the American flag in the morning. It is a hymn that cannot be understood without a series of historical footnotes, and it cannot be sung by any save professional singers. It is a fine, stirring piece to be rendered by a band, or sung as a solo, in which the audience joins in the chorus. "The Star Spangled Banner" and "My Country, 'Tis of Thee" belong in two wholly separate classes and neither one can ever be a substitute for the other. But the deeper reason for opposing and resenting this movement is that it proceeds from a bigoted spirit of sectarianism, thoroughly hostile to our most cherished American institutions. Save America!

#### THE WEAK SPOT IN THE ARMOR.

THE arrest of Mr. Jerome for gambling was a shrewd move on the part of the lawyers of Harry Thaw. Nobody supposes it was anything else, or that Mr. Jerome's little game had any direct relation to his mission across the Canadian border, but it illustrates a principle, which we can never afford to forget, namely, that the man who goes out in quest of the good, or opposition of the evil, should have clean hands. Mr. Jerome was dealing with shrewd men who knew his personal habits and weaknesses and were certain to find, if they could find, the unguarded point in his defense. It was no time for him to take any chances. He was on the eve of a desperate battle and his public humiliation was brought about by a trivial, yet serious indiscretion.

Ministers and other Christian people may well ponder this lesson in all that it means. Many a great cause has been seriously hindered and some great enterprises have been permanently weakened because the enemy found the weak spot in the armor of the champion of right. David and Solomon and the good King Uzziah are brilliant examples of what has happened so often in human history, that we must not let it pass without considering ourselves lest we also be tempted.

#### BEAUTIFUL GATES AND UGLY INFIRMITIES.

IT is characteristic of all life that the lame man, who was healed at the name of Jesus as spoken by Peter and John, should have been lying near the beautiful gate of the temple; for beauty and ugliness are always thus side by side. The one is attractive and pleasant, the other is repulsive and distasteful. But the beauty of the marble must not be missed because of the lame man who crouches beside it; and the poor beggar must not be overlooked because our eyes are fixed on the gate that is called beautiful. It is God's kindness that has placed them side by side, in order that those who are ready to help lame men may not miss the ministry of beauty, and in order that those who love the grace and loveliness of life may not become so absorbed in it that they forget the lame men not far away.

## The Land of Beginning Again

BY LOUISE FLETCHER TARKINGTON.

I wish that there were some wonderful place  
Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches  
And all of our poor, selfish grief  
Could be dropped, like a shabby old coat, at the door,  
And never put on again.

I wish we could come on it all unaware.  
Like the hunter who finds a lost trail;  
And I wish that the one whom our blindness had done  
The greatest injustice of all  
Could be at the gates, like an old friend that waits  
For the comrades he's gladdest to hail.

We should find all the things we intended to do,  
But forgot and remembered—too late,  
Little praises unspoken, little promises broken,  
And all of the thousand and one  
Little duties neglected that might have perfected  
The day for one less fortunate.

It wouldn't be possible not to be kind  
In the Land of Beginning Again;  
And the ones we misjudged and the ones whom we grudged  
Their moments of victory here  
Would find in the grasp of our loving handelasp  
More than penitent lips could explain.

For what had been hardest we'd know had been best,  
And what had seemed loss would be gain;  
For there isn't a thing that will not take wing  
When we've faced it and laughed it away;  
And I think that the laughter is most what we're after  
In the Land of Beginning Again!

So I wish that there were some wonderful place  
Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches  
And all of our poor, selfish grief  
Could be dropped, like a shabby old coat, at the door,  
And never put on again.

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## AT THE END OF THE DAY

EDITOR THE CHRISTIAN CENTURY:

**D**R Chilton's reference, recently reported in your columns, to the Constructive Quarterly as one of the signs of the times, has put me under great obligations to him. I immediately purchased a copy of the journal and have read all the articles with great interest. You have already noted, Mr. Editor, in an editorial, the excellent article on the plea of the Disciples written by President F. D. Kershner. I, too, found much satisfaction in reading his words. But I think the article that most informed and moved me was that by Robert E. Speer on "Foreign Missions a Constructive Interpretation of Christian Principles." "My thesis," he says at the outset, "is that in our search for the essential and constructive principles of Christianity we can get more help from foreign missions than from any other source."

Again and again in reading this essay, I would sit back with the book face downward on my knee and reflect upon his great interpretations. The missionary enterprise is the revelation of essential Christianity. It is in the actual proclamation of the gospel that we learn what the gospel is. The Kingdom of God cannot be understood by study in a seminary detached from life, nor can our problems be solved by mere discussion. "Larger knowledge comes from larger life." "The bounds of knowledge are pushed out by action, and no action illustrates or reinterprets more luminously the true character of Christianity and its bearing on the most pressing problems of the modern world than the spontaneous action of the Christian spirit in foreign missions."

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**S**ENTIMENTS like these opened up the article, and afterward there followed an elaboration of the thesis in many fields. I must not allow my reflections just now to lead me into a review of the closely woven argument.

What I do wish to call particular attention to is Dr. Speer's treatment of the great task of Christian unity as it emerges into bold relief through missionary activity. He believes foreign missions are making a great constructive contribution to Christian unity at home. The ideal and goal of all missionary effort is the creation of indigenous national Churches in all lands, "deadened by no throttling laws of uniformity, free and varied as the spirit of man, but still unified, corporate, animated by one organic life, fulfilling one great mission, and inspiring and answering the national life and destiny of the people."

But, the author abruptly reminds us, "if that is the right ideal for Japan or India, it is the right ideal for Scotland or the United States. It is the ideal toward which the people of Canada are striving. The very ideal of missions involves union and suggests the road to us at home."

Our common employment in a great task like foreign missions draws us together, says Dr. Speer. Common aims and honest effort to realize those aims are making us one abroad. They can make us one at home.

\* \* \*

**L**ET me quote a paragraph the substance of which will reappear, I prophesy, in hundreds of sermons:

The simple existence of the missionary spirit is evidence of a vital unity in those who are animated by it. They may be traveling different roads, but their spirit is from a common source. "We love because He first loved us." All our human love has a single origin. The deeper and richer this love becomes, the nearer and fuller our fellowship with the Source, the closer, whether we know it or not, do our lives come, each to his brother's. And this essential unity is found not in a common source alone, but also in a common end. For it is a common end which all the varying missionary impulses are seeking, the end of the world Kingdom of Christ, of the realized Family of God. We may differ in our definitions of the thing. We shall find when we come to it that the thing itself differs from all our definitions. But it is the thing, however we define it, which we are all seeking. That is a bond which no unconsciousness or denial on our part can dissolve. And more than this, the elevation of this end as supreme unifies men. Whenever men believe enough in a cause to die for that cause, the sacrament of their consecration discloses a unity deeper than their disagreement. When churches or men say one to the other, "Come and let us die for that for which Christ died," or, when they are not near enough to say it one to the other, but are sufficiently near to Christ each to say it to Him, then in the death to which they go they pass no more divided, but as one.

**W**HILE reading this article I kept wishing I had been able to write it myself. Since reading it, however, I would be satisfied had it been written by any Disciple of Christ. It is the kind of thing Disciples should be trained in advance of others to say. We are coming to be a great missionary people, a greater missionary people than many of us realize. When the results of Mr. Abram E. Cory's million dollar campaign and the present two million dollar campaign are given out, I believe there will be amazement and rejoicing.

But on the constructive side of missions I cannot think we Disciples have done our full duty. We have made but slight, if any, contribution to missionary idealism or statesmanship. Our leaders have been absorbed in the task of winning us, the people, to support the work and have had no opportunity to produce a literature interpretative and formative of missionary ideals.

The books written by our missionaries have in the main been thrilling stories of missionary experiences. Such works are precious beyond computation. Mrs. Rijnhart, Mrs. Dye, Mrs. Garst and many others have done great service to their cause by these wonderful life stories. But they have limited themselves by choice to the personal point of view.

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**N**O officer of our Foreign Society has ever been commissioned to make a leisurely and statesmanlike study of missions at first hand on the foreign field. Mr. Rains made a hurried trip around the world in the study of very local conditions at the mission stations. Mr. S. J. Corey went last year into the upper Congo country, but had to return after a few days because the routine work of his secretaryship needed him. It is some years since President McLean visited the mission stations, and both the vision and the task have changed much since.

Dr. McLean's writings have been the most inspirational and informing missionary books produced by Disciple hands. But his "Epochs of Modern Missions," is a tracing of missionary history, not a constructive interpretation. Mr. Speer's article has made me feel that we have not gotten as much from men like A. McLean and Stephen J. Corey as they are capable of giving us.

I am jealous for our leadership, for our stewardship, in this matter of Christian unity. I rejoice that Mr. Speer sees so clearly as he does, but we Disciples should have seen clearly and spoken convincingly before any other voice was heard. I am not criticizing our leaders, I am criticizing ourselves that we have compelled our leaders to make it their sole task to enlist us in the enterprise of winning the world to Christ and have therefore kept them from sitting in the councils of missionary statesmen and speaking there with authority such a message as Mr. Speer has put into this article I have just laid down.

\* \* \*

**I**T has been pointed out by others that in the Edinburgh Conference in 1910, whose significance lay in its embodiment of the very two ideals for which Disciples stand—missions and unity, not once was the voice of a Disciple heard. The Disciples had a great message to speak to such a conference. Had it been spoken in the spirit of President Kershner's paper in this Constructive Quarterly it would surely have made an impression. But our leaders had been compelled always to face the domestic and local aspect of the missionary enterprise and were slow to enter the discussions of the farther-reaching problems.

Our policy should now be enlarged. In these ripe years of his wisdom, President McLean should be assured that his brethren wish him to make a constructive contribution to missionary thought. Mr. S. J. Corey, of equal age and scholarship with Robert E. Speer and John R. Mott, should be freed from the routine of serving tables in the office that he may study at first hand the missionary problems and grow into a commanding position among missionary leaders. The presence of a man of his spirit and insight in the inner councils of the great cause would do for Disciples and their plea what ten missionaries at work on the field could not do.

HUGH MACDONALD.

## Of Human Interest

### A Favorite Wilson Story.

A friend of mine was in Canada with a fishing party, and one member of the party was imprudent enough to sample some whisky that was called "Squirrel" whisky because it made those who drank it inclined to climb a tree. This gentleman imbibed too much of this dangerous liquid, and the consequence was that when he went to the train to go with the rest of the company he took a train bound south instead of a train bound north. Wishing to recover him, his companions telephoned the conductor of the south-bound train: "Send short man, named Johnson, back for the northbound train. He is intoxicated." Presently they got a reply from the conductor: "Further particulars needed. There are thirteen men on the train who don't know either their name or their destination."

### One of Bryan's Favorites.

A man got into a cab at the Richmond railway station and said: "Drive me to a haberdasher's."

"Yaas, suh," said the driver, whipped up his horse, and drove a block; then, leaning over to address his passenger, said: "'Seuse me, boss, but whar d'you say you wanter go?'"

"To a haberdasher's."

"Yaas, suh; yaas, suh." After another block there was the same performance: "'Seuse me, boss, but whar d'you say you wanter go?'"

"To a haberdasher's," was the impatient reply.

Then came the final appeal:

"Now, look a-here, boss; I be'n drivin' in dis town twenty year, an' I ain't never give nobody away yit. Now you jes tell dis nigger whar 'tis you wanter go."

### Vice President Marshall's Best Story.

Right after election a visitor called at my office in Indianapolis and requested to see me. He was venerable, dignified, and very earnest. His once broad shoulders had a decided stoop, and his long, bushy hair had grown silver and indicated the nature of a man who, like the typical Hoosier, is a law unto himself.

I had never seen him before. He let me know that at once. I asked him to be seated. We shook hands, and we sat down.

"I came in to see you, Mr. Marshall, because you are the first living vice-president that I ever saw in my life, and I wanted to shake hands with you on that account."

We talked at length about the crops, the industries of that part of the country; how times had changed in the last thirty years and everything of moment except politics. Therefore I was surprised that when he arose to leave he began:

"Mr. Marshall, you have been mighty affable and clever to me, and I ain't going away leaving you think I voted for you, fer I didn't."

"Oh, well," I suggested, "you need not worry about that, for, you see, I did not need your vote. We won't quarrel about that."

I could see that he was still uncomfortable, and thought perhaps his conscience was hurting him a little, so I tried to propitiate him by saying: "Well, we can be friends just the same. We are all good American citizens, irrespective of

our political views."

But I was soon to discover that his discomfort was not occasioned by any sense of regret. It had altogether a different meaning.

"When I heard you and Woodrow was elected, I sez to myself, sez I: 'I hope Tommy and Woodrow will do what is right now that they are elected'; but sence I cum over here and seen you and talked with you, I don't believe you will." —Collier's Weekly.

### Famous Novelist on Marriage.

Rev. Cyrus Townsend Brady, the clergyman-novelist, received the other day a letter from an admirer of his stirring stories. The admirer, a young man, said he was in love, and he asked Dr. Brady's advice on the question of matrimony.

The letter may have been only a device for getting an autograph, but Dr. Brady, at any rate, sent the young man this novel and yet valuable matrimonial thought:

"Marriage is a success, other things being equal, when the woman provides adequately for the inner man, and the man provides adequately for the outer woman."

### Minister Egan's Parable.

In company with other American ambassadors and ministers, Minister Maurice Francis Egan, who represents us at Denmark, sent in his formal resignation to President Wilson on March fourth. Mr. Egan accompanied the resignation with a note that said his attitude in the matter of resigning reminded him of a woman he heard about once, who through financial misfortune came to be in distressed circumstances, and for a livelihood had to rely on a few hens she owned. She was of good birth and breeding and very proud, but was finally forced to go out and peddle eggs.

She took some eggs in a basket and walked along the streets, saying:

"Eggs, tupence! Eggs, tupence! I hope to Heavens nobody hears me! Eggs, tupence!"

### Had Not Read Up-to-Date News.

Sir Ernest Shackleton said of a piece of geographical ignorance:

"It was incredible. It reminded me of a little waiting maid."

"As she brought me my tea and toast one morning I said to her:

"'What a rainy morning, Mary! It's almost like the hood.'

"'The flood, sir?' said the little maid. She looked at me with a puzzled smile.

"'Yes,' said I. 'The flood—Noah, you know—the Ark—Mount Ararat.'

"She shook her head and murmured apologetically:

"'I ain't had no time to read the papers lately, sir.'"

### Meissonier Didn't Paint by the Yard.

A theatrical manager once asked Meissonier to paint a drop scene.

"Have you ever seen any of my pictures?" asked the painter.

"No; but that's not the question. You are famous, and it's your name I want."

"What is the size of the curtain?" said the painter, who saw humorous possibilities in the situation.

"Forty feet by sixty."

"Let me think a moment," said Meissonier, "I wish to work out a couple of little sums in my head."

The manager waited.

Then thus Meissonier: "My pictures sell at an average price of over £700 per square yard. Your curtain will work out at something a little under £200,000. I should be delighted to undertake the work on these pecuniary conditions were it not for a second consideration. When working at my highest speed I require six months to complete a canvas one foot square. Thus you may expect to have your drop scene in 100 years, more or less. Do you accept my conditions?"

The manager had vanished.

### A Hopeless Administration.

One morning a man called on Secretary Lane, of the Department of the Interior, to ask for the job of Indian commissioner for a friend.

"Is he efficient?" asked Mr. Lane.

"Oh, he's a Democrat, all right," replied the man. "Don't know anybody who has done more for the party in our district."

"Caring for the Indian bureau is highly specialized work," suggested the secretary. "What I'm looking for is a ten-thousand-a-year man who is willing to take the five thousand a year of the commissionership."

"Shucks," said the man, "I know fifty men at home who would take the job!"

Mr. Lane shook his head and the man waxed indignant. "It's easy to see," he exclaimed, "that Democrats need expect no patronage from this administration."

## From Near and Far

Judge Ben Lindsay, whose record as judge of the Juvenile Court is being investigated and who is fighting the agitation for his recall, has received a warm letter of encouragement from former President Roosevelt, which reads in part: "The most potent ally of the bad man is the foolish good man who permits himself to be used as a tool in breaking down the only man of whom the bad man is afraid—that is, the good man who is not a weakling, who knows how to hit, and who does hit. The forces of evil always heartily approve of that innocent virtue which is wholly unable to do anything efficient against wickedness. You are being assailed because you have shown common sense in addition to the highest type of courage and a lofty disinterestedness. Every decent man and woman in the United States should be heartily with you in this struggle."

Railroad officials throughout the country have flooded the postal department at Washington with protests against the extension of the parcel post system, asserting they are not sufficiently compensated for the carrying of articles now included under the parcel post regulations.

The report of a British royal commission says that the problems incident to the living of the white and the black races in the same country are as acute in South Africa as they are in the United States.

In an increase in timber sales this year and in a decrease in receipts from timber trespass as compared with last year, national forest officers see a growing use of the forests and respect for the federal forest policy.

Dr. Aked

Dr. Charles Rockefeller Francisco, London to speeches did not approve the violent their fight coming visit daughter, in an article which the a sympathetic England with to their "p

"It is the questions process is Campbell-Began to at asked questions gathered men; meetings were by blackguards meetings and grew. Filled themselves as "it gave the assaults upon carrying the meetings.

"The women. They of fancy of lieutenants, etc. fines imposed pay the fine inals are tr

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Dr. John E

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Ten British

The Baptists pride in the Great Britain missed." Some of the British the best received the King George V and Asquith, Balfour, Dr.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

## Dr. Aked Discusses Mrs. Pankhurst.

Dr. Charles F. Aked, formerly John D. Rockefeller's pastor, but now of San Francisco, used to open his church in London to the Pankhursts, and made speeches defending them. But he does not approve, be it recorded to his credit, the violent methods adopted by them in their fight for the rights of women. The coming visit of Mrs. Pankhurst and daughter, Sylvia, to America, has inspired an article from the pen of Dr. Aked, in which the San Francisco preacher gives a sympathetic picture of the conditions in England which drove the English women to their "militancy." He writes:

"It is the custom in England to ask questions in political meetings. The process is known as 'heckling.' After Campbell-Bannerman's advice, the women began to attend public meetings, and they asked questions. Their interruptions angered men; they were thrown out of the meetings with violence; they were mauled by blackguards. They continued to go to meetings and to interrupt. The violence grew. Filthy scoundrels offered themselves as 'stewards,' for the opportunity it gave them of committing indecent assaults upon women and girls in the act of carrying them and bundling them out of meetings.

"The women were prosecuted; not the men. They were charged with all sorts of fancy offenses, such as assaulting policemen, etc. Had they paid the small fines imposed the world would have heard no more of it. But they refused to pay the fines, and they went to jail. Here they were treated as the worst of criminals are treated."

## Protestant Episcopal Missions Grow.

The Protestant Episcopal Church is unable to send out all who are offering to go to foreign mission fields. The missionary society's resources, it is reported, are not adequate. It is explained that the systematic study of missions which has been in progress in recent years has had the effect in this Church and others of leading increasing numbers of young people to offer themselves for the work abroad.

## Dr. John H. Vincent as Prophet.

Bishop John H. Vincent of the Methodist Church, recently made the prediction that the future church would make political economy and sociology as fundamental in its program as religion. In other words, he believes that the Christian of the future will wish to know somewhat thoroughly the conditions that produce widows and orphans and the evils that spot men and women with contagion. The Congregationalist remarks that "If his prophecy proves as substantial as that which led him to found the Chautauquas, while he may be stoned today, he will be honored tomorrow."

## Ten Britishers "Most Missed."

The Baptist Standard is taking some pride in the prize list of the "ten men in Great Britain who would be most missed." Sir Robertson Nicoll, editor of the British Weekly, offered a prize for the best such list. The following men received the largest number of votes: King George, David Lloyd George, Premier Asquith, Sir Edward Grey, A. J. Balfour, Dr. Clifford, Viscount Kitchener,

Earl Roberts, Dr. Meyer, Andrew Carnegie and Dr. G. Campbell Morgan. The paper mentioned above notes that "three of these men are Baptists and three are preachers."

## A Sixty-seven Years' Pastorate.

So far as we know, the Baptists now hold the record for long pastorates. The London Weekly makes a remarkable statement concerning a Baptist minister who has to his credit a most remarkable achievement in service.

"The Rev. J. C. Jones, M. A., closed his sixty-seven years' pastorate at Spalding Baptist Church on Sunday, July 6, and on Monday attained his ninetieth birthday. Mr. Jones is a man of many records. He has not been ill for seventy years; he has been a guardian of the poor for over fifty years; his married life extends over sixty-three years; and he is the oldest graduate of Glasgow University. He took farewell of his congregation last Sunday, preaching both morning and evening, and administering the sacrament at the close of the evening's service. Mr. Jones celebrated his ninetieth birthday by presiding over a meeting of the Spalding Board of Guardians, when he was the recipient of many congratulations, including a message sent by Mr. John Burns, president of the local Government Board. Addressing the Board, Mr. Jones said he heartily wished that each member might have a very happy life, and he added that he could give an infallible recipe for it, whether their lives were long or short."

## Founder Defends Christian Endeavor.

An article recently appeared in The Advance in which a contributor referred to the Christian Endeavor Society as something of a back number. Dr. Francis E. Clark, originator of the Endeavor movement writes a letter to The Advance in which he approves many statements made in the article, but takes exception to some of them. For instance, the contributor declared that "the Christian Endeavor Society has been over-institutionalized, and has been made too much a separate thing, independent of school and church." This statement Dr. Clark takes issue with. "That may be true in some individual churches," he remarks, "but it is not the idea of Christian Endeavor today any more than it was thirty years ago. The society is still a part of the church; not of the Sunday-school, of course, because that is in a similar relation to the church, but it is today, as ever, in the church and of the church and for the church. A pledge of loyalty to the church is in every Christian Endeavor pledge now as at the beginning; and while the work of the society has expanded, and unions have multiplied in every land beneath the sun, while more work is done for prisoners, for the sick in hospitals, for the shut-ins, for the masses upon the street corners by the local unions, the individual society sustains the same relation to the church that it has sustained from the beginning."

Dr. Clark expresses an opinion on a much discussed question—the relation of the present prosperous organized adult class movement to the Christian Endeavor Society. He writes: "The Organized Sunday-school Class, which it was thought a few years ago would supplant in many

churches the Christian Endeavor Society, has not been found to fill its place. The class is necessarily a small section of the young people. It is often a purely social affair, outside of the hour spent in Bible study on Sunday. It has never attempted to do for the young people of the church along a score of lines of church activity what the Christian Endeavor Society has done and is doing."

## Increasing Church Attendance.

John Baleom Shaw, Presbyterian preacher, late of Chicago, now of Los Angeles, does not believe in sensational methods as a necessary condition in increasing attendance upon church services.

"We never do anything of a sensational character," he remarked to a recent visitor at his study in Chicago. "We have, of course, our deacons at the door to receive the people. We try to create an atmosphere of good-will and fellowship. We give a sincere welcome when we see people enter the door. But we not only shake hands at the door with the people coming and going, but we create a genuinely cordial atmosphere. We have a dignified service. The gospel is preached in its simplicity; and after the close of every service, I conduct a congregational Bible class directly in front of the pulpit, in which the most practical questions are asked and answered. How do we get the people to join the church? We go after them. We secure their names in a multitude of ways. Then we visit them. Do you see this envelope here?" taking up a large one resting on his desk and taking out numerous slips of paper. "These contain the names of hundreds of new people we wish to bring into the membership of the church. We visit them. We visit them again. We keep right after them, one way and another; and the people like it. Recently, when I was in Sioux City for a few days, I wrote forty letters to different people to whom I made a plea to join us at our next communion."

Personal touch, Dr. Shaw believes, is the thing that wins men.

## Christian Gospel and Social Gospel.

"The Brotherhood of the Kingdom," is a group of ministers and church workers devoted to emphasizing the social gospel of Christianity. In August they held an annual meeting of importance at Marlborough, New York. The most vital discussion, in the opinion of The Continent, was over the question whether the brotherhood should identify itself with socialism. On this theme the speakers were Professor Rauschenbusch of Rochester and Dr. W. H. Gardner of Newark. The conclusion was that there should be no active alliance between a political party working for an economic program and a spiritual organization like the Brotherhood of the Kingdom, devoted to promoting Christianity. A significant point brought out in the conference was that so far the preaching of the social gospel has not tended to produce an individual conviction of sin. But it was insisted that this will appear in full strength as the social movement gradually develops a theology, which, according to the admission of this brotherhood, it has not yet done. So far the Brotherhood of the Kingdom has established four local chapters—in New York City, Boston, Rochester and Los Angeles.

## Disciples Table Talk

### Russian Mission in Chicago Prospers.

Basil S. Keusseff, missionary in the Russo-Bulgarian Mission, Chicago, is reaping real results in spite of great difficulties. He reports that the open air meetings being held on Sunday afternoons in the heart of the Russian colony are successful, with audiences of from 200 to 400. He states that opposition is met with from the liquor interests, Jewish fanaticism, anarchism and priestcraft. This work is of vital importance, and Chicago Christianity should not only be proud of it, but support it with substance. The mission is carried on under the auspices of the Chicago Christian Missionary Society.

### Successful Ten Years at Liberty, Mo.

R. Graham Frank recently celebrated the tenth anniversary of his coming to the work at Liberty, Mo. On September 14, he took as a text the same scripture he used for his first sermon ten years ago—Philippians 3:7-8. In his report, given on this occasion, are listed the following items: Number of persons added to membership, 405; net gain in membership, 248; money raised for missions and education, \$11,568.18; raised for local expenses, \$31,112.01; raised for new building, \$28,000; raised for parsonage, \$1,194.84; total money raised, \$71,875.03. During this year \$1,432.62 was raised for missions. The church supports Dr. Paul Wakefield, medical missionary in China. Mr. Frank has preached 1,150 sermons and addresses during this period, in Liberty and elsewhere. In meetings outside Liberty, 301 have been added to the church through his preaching. Although Mr. Frank has had calls to fifteen other pulpits and to two college presidencies he has deemed the field at Liberty one of highest opportunity.

### Christian University Opens.

Christian University, Fort Worth, Texas, opened its halls for the session of 1913-14 on Sept. 18. In the opening session, an address was delivered by Judge Ocie Speer, on the theme, "The Other, or the Invisible Man." Judge Speer was introduced by Mayor J. J. Jarvis, one of the founders of the university, for whom Jarvis Hall is named. Dr. F. D. Kershner, president of the university, related the unusual progress made by the institution during the last three years. In 1910 he said the total enrollment was only 304. In 1911 it increased to 528 and in 1912 it reached 583, whereas the 1913 enrollment amounted to more than 600. John D. Slater, pastor of East End Christian Church, Dallas, delivered the convocation sermon Sept. 21.

### Massillon Pastor Discusses Conversion.

H. Erwin Stafford, pastor of First Church, Massillon, O., is preaching a series of sermons on the general theme, "New Testament Conversions and Present Day Thought." The topics treated on Sunday evenings for six Sundays are: "Conversion as a System of Thought," "The Conversion of Saul, or Christianity Winning the Scholar," "The Conversion of the Ethiopian, or Christianity Overcoming Power," "Conversion of Cornelius, or Christianity Conquering the Sword," "Conversion of Simon Magus, or Christianity Meeting the Money Power," "Conversion Wanting in a King, or Christianity and the Politician." Homecoming Day was observed by the Massillon Church, September 21, a special sermon being preached by the pastor on "The Church and the Home."

### L. C. McPherson Reports Work.

Lowell C. McPherson, who has served as missionary in New England for two years, but who has engaged to labor in the maritime provinces of Canada for a year, sends the following report of work done in New England: In the two years I preached 600 times,

conducted 250 prayer-meetings, made more than 2,000 calls, saw 600 accessions. A total of \$4,200 was raised on the field, three Bible schools and one church were organized, two churches were saved and one resurrected. Many troubles were settled, two new church houses were built, three properties were bought, and one church is planning to build. I have been engaged by the American Christian Missionary Society and the New England Christian Missionary Society assisted by the Christian Woman's Board of Missions. Am now directed by the American Christian Missionary Society and the Mar-

in Russia;" Hymn, "From the Valley of the Shadow of Death," by the choir of the Russian Christian Church, St. Petersburg; A Message from Kief, by Arsenic Tomich; A Message from Sevastapole, by Michal Chulkoff; Address by Ivan S. Prokhanoff, "Substance of Christianity;" Pictures of Russian Christian Movement; Sermon by Ivan S. Prokhanoff, "Whip of Humanity;" Hymn, "God be With You 'Till We Meet Again," Russian Choir. The sermon and address of Mr. Prokhanoff and hymns given by the choir of the Russian Christian Church at St. Petersburg were given by the aid of the phonograph. The greetings from Kief and Sevastapole were by Disciples lately arriving from these cities. Jos. Keevil is the able superintendent of City Missions for New York City.

### Jefferson City, Mo., Church Prospers.

A. R. Liverett, pastor of the First Christian Church, at Jefferson City, Mo., spent several weeks this summer in chautauqua work, under the direction of the Mid-West Chautauqua Association. The fact that he is considering a proposition to work for them again next season is evidence that his services were satisfactory. The church work at Jefferson City was never in better condition than now. The congregation is happy that the church has come through the hot summer with all current bills paid to date. The church is contemplating a short meeting this fall.

### Church Extension Gains.

To September 23, 195 churches have sent for church extension, \$3,596.05. Last year for the same period, 244 churches sent \$3,812.80. The average offering of the churches this year is \$18.44. The average offering last year was \$15.62. It will be noted that the average offering is better this year than last. Up to September 23, the society has received this year \$67,211.84. This is a gain of \$12,577.60 over the same period last year. Our Board earnestly solicits the churches to continue the offering through October until all the churches are heard from. October and November receipts will be published with the annual report. Remittances should be sent to Board of Church Extension, 603 New England Bldg., Kansas City, Mo.

### Supply Work in Chicago Field.

There are several churches within reaching distance of Chicago suitable for supply by ministers pursuing work in the Disciples' Divinity House. Some of these churches prefer resident ministers who could still spend the necessary time at the university. Others would be content with Sunday supply. These opportunities are available if advantage is taken of them at once. Those who are interested may correspond with Herbert L. Willett, Dean of the Disciples' Divinity House, the University of Chicago, or with Rev. O. F. Jordan, secretary of the Second District of the Illinois Christian Missionary Society, 831 Washington Street, Evanston, Ill.

### Death of Prominent California Disciple.

James C. Gentry, one of the organizers of First Church, Berkeley, Cal., died Sept. 12, in that city. He was 78 years of age. Mr. Gentry was prominent in the temperance movement in Berkeley and until his illness took an active interest in the affairs of the First Church. He came across the plains in a prairie schooner in 1856, settling on a farm in Sonoma county. In 1888 he came to Berkeley to reside and has made his home here since.

### Comity in the Southwest.

F. F. Grim, corresponding secretary of New Mexico, tells of speaking at a union meeting in a New Mexico town. After the sermon the Presbyterian pastor, immersed the local Salvation Army captain, the leading worker in the M. E. Church, South, and a convert for the M. E. Church.



Lowell C. McPherson.

time Christian Missionary Society and Prince Edward Island Christian Missionary Society. The work in the Provinces began well. Many persons were unable to get into the town hall at Bradalbane, Prince Edward Island, where Mr. McPherson preached Sept. 14.

### Church Club Entertains Business Club.

The Crisis Club of First Church, Sioux City had the Rotary Club, an organization of a hundred and thirty business men, as the guests of the church Sunday evening, September 14. A capacity house heard Mr. John O. Knutson on "Rotary Ideals and Christianity;" Dr. Frank J. Murphy on "The Treatment of the Beaten Man;" Lieutenant-Governor William Harding of Iowa, on "The Ethics of Our Callings;" and Prof. M. G. Clark of the city schools, on "Remedying Conditions on the Jericho Road;" Robert Hunt, vice-president of the Rotary Club, presided. J. R. Perkins, the pastor of the church, gave the address of welcome.

### "An Evening in Russia."

The above was the announcement of an interesting and unique service held at the Russian mission, New York City, Sept. 20. An audience of about 125 Russians and five American Christians gathered. The audience being practically all Russian, not a dozen of them being able to speak or understand the English tongue, the service was conducted in the Russian language. Many of the Russian Disciples have been won for Christ in this country and know but very little, if anything about the "Gospel Christian" in Russia. This program was arranged especially to give some definite information about their brethren in the home land. The stereopticon and phonograph were used to make as real as possible the facts presented. The following program was given: Opening hymn by the congregation; Scripture lesson and prayer; Hymn, "All Hail," by the choir of the Christian Church, St. Petersburg, Russia; Address by Z. T. Sweeney on the "Christian Movement

**Church "Not Losing Out."**

C. J. Tannar, pastor of Central Church, Detroit, Mich., preached September 21, on the "Kingdom of God," and in discussing the present status of the Church, said: "Some will tell you that the old ship of Zion is sailing an angry sea, with slight hope of outriding the gale. They point to the divided condition of Christ's followers, the great chasm between Catholics and Protestants, the large number of divisions in the Protestant fold, the many and conflicting religious fads and vagaries springing up all over the land today. The fact is that there never was a day since the apostles when a union of all God's people for all practical purposes was so nearly an accomplished fact and when so many people and leaders in all communions were praying and working for a complete union. As to coping with the gigantic sins of the cities, they are not yet ready to run up the white flag. It is a fact that over one-half of the territory of the United States is now 'dry.' Justice, the liquor men's publication of Newark N. J., sees the great significance of the enactment of the Webb-Kenyon Bill, prohibiting the shipment of liquor into 'dry' territory, to be the exhibition of the power of the Anti-Saloon league."

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All who are assembled in Toronto to gather inspiration for another year's service.

The Toronto churches which have eliminated for a week the imaginary line that is supposed to divide us.

The congregations which have sent their pastors and wives to the great convention.

The Russian Missions in New York and Chicago, which are successfully preparing leaven to "leaven the whole lump" of Czardom.

The church at Liberty, Mo., which presents a fine report of work done during the past decade.

Christian University, which has about doubled its enrollment in four years.

L. C. McPherson who carries with him from New England a good display of "sheaves."

The Church Extension Society, which reports a gain of over \$12,000 above last year's offering.

New Mexico Christianity, which is practicing comity with notable success.

**On "The Madness for Greatness."**

L. G. Batman, pastor of First Church, Youngstown, Ohio, recently preached on the madness for greatness, especially in city life. After considering various phases of this theme, Mr. Batman concluded: "There has been something of a halt in later years with reference to city greatness. People are coming to learn that there is more to city life than mere greatness of the city as measured by acres under roof and stories necessary to house workers. Cities are here not to look at, not to boast of with statistics, but for the welfare of mankind which is great in just such measure as it enjoys health, happiness, general prosperity and assurance of small danger from disaster." "City greatness is not to be measured by the greatness of its buildings and interests but rather by the greatness of the people it grows, greatness in character and understanding and appreciation of responsibilities through the discharge of them in right relations to one another."

**Men's Class to Erect Tabernacle.**

"Wanted—One hundred carpenters; experience unnecessary; no pay, but lots of fun; call Saturday at the Irvington Christian Church." This was the "want ad" that appeared recently in an Irvington, Ind., paper.

**The Bethany System  
of Sunday School  
Literature**

The Men's Bible Class of the Irvington Church intends to erect a temporary tabernacle to be used pending the completion of the new Sunday-school building. The temporary structure will contain a large room for the men's class, and a smaller room for the young men's class. The women of the church have been invited to watch the work, but it is understood that they will respond to their welcome by providing a good lunch for the workmen.

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**EVANGELISTIC MEETINGS.**

Boswell, Ind., L. W. Spayd, pastor; Chas. S. Early, evangelist.  
Beaumont, Tex., First, A. E. Jewell, pastor; tabernacle meeting, beginning Sept. 28.  
Marysville, Kan., O. D. Thomas, pastor; W. L. Harris, evangelist.  
Garnett, Kan., F. B. Thomas, evangelist.  
Monticello, Ill., J. F. Rosborough, evangelist.  
Hillsboro, Ind., H. A. Davis, pastor; Martin and Hoghett, evangelists.  
Monmouth, Ill., Brown and Daugherty, evangelists.  
Paris, Ky., M. A. Cassaboom, evangelist.  
Franklin, Ind., —— Crabb, evangelist.  
Rantoul, Ill., J. F. Hollingsworth, evangelist.  
Alexandria, Ind., H. E. Wilhite and C. E. Richman, evangelists.  
Lewistown, Ky., W. J. Hudspeth, evangelist; 60; closed.  
Eunis, Tex., L. Guy Ament, pastor; W. J. Minges, evangelist; 210; continuing.  
North Streator, Ill., C. M. Smithson, pastor; C. R. Scoville, evangelist; 158; continuing.  
Galt, Mo., O. O. Hunsaker, pastor; J. E. Gorton, evangelist; 35; closed.  
Maysville, Ky., A. F. Stahl, pastor; Fife Brothers, evangelists.  
Custer, Kans., Robb and Funk, evangelists; 58; continuing.  
Clay Center, Neb., Mason E. Miller, pastor; Hamilton and Stewarts, evangelists; 57; continuing.  
Harrisburg, Ky., R. N. Simpson, pastor; Herbert Yeuell, evangelist.  
Electra, Tex., Percy G. Cross, evangelist.

**CALLS.**

James A. Challenner, Chickasha, Okla., to Abilene, Tex.; has begun work.  
W. H. Oliver, Cuba to Roseville, Ill.  
C. B. James, to First, Ada, Okla.  
Benjamin Leach, Cortland to Girard, O.  
Has begun work.  
R. E. Henry, Niantic to Havana, Ill. Will begin work Nov. 1.

C. E. Burgess, Cohassett to Rochester, Minn. Has begun work.  
Homer McCarty, San Antonio to Bartlett, Tex. Has begun work.  
Victor M. Hovis, Eugene, Ore., to Lodi, Cal.  
Fred Wilson, to Rushville, Ill.  
W. P. Minton, recently resigned from Goshen, Ind. Will remain in that field.  
F. A. Shope, to Muir, Mich.  
E. B. Quick to Shelby, Ohio.  
J. W. Leonard, Minerva to Caldwell, Ohio.  
George Ringo, West Side, Los Angeles, to Imperial, Cal.  
F. H. Schmitt, Herrington to Larned, Kans.  
Richard Dobson, Pleasant Grove, Minn., to Birkenhead, Eng.

**RESIGNATIONS.**

E. W. Corn, Piqua, O. Will study in Yale.  
George Huff, Oakwood, Ill.  
E. E. Kneedy, Aberdeen, S. D. Will practice law in Aberdeen.  
Robert Sellers, Elwood, Ind. Will serve as district evangelist.  
C. R. Mitchell, Montgomery City, Mo. Will attend school.  
H. G. Dillinger, Frazeysburg, Ohio, October, 13.  
S. P. Telford, Carlisle, Iowa.

**ADDITIONS TO CHURCHES.**

Clinton, Ill., 2.  
Russian Mission, Chicago, 2.  
South Bend, Ind., First, 5.  
Buffalo, N. Y., Jefferson St., 1.

**DEDICATIONS.**

Waukegan, Ill., Chapel Street, Fred Galiger, pastor; Sept. 21.  
Milwaukee, Wis., Second; J. N. McCash, dedicatory.

Murfreesboro, Tenn. New building, costing \$30,000 dedicated Sept. 21. G. L. Snively, dedicatory.

**NEW BUILDINGS AND IMPROVEMENTS.**

Coffeeville, Kans. Will erect \$40,000 building at once. Pledged \$10,000.

Paris, Tex., \$40,000 building soon to be erected. J. P. Ogle, pastor.  
Attica, Ind., building being redecorated and repaired.

**PERSONALS.**

C. W. Cauble, who recently resigned the work at Martinsville, Ind., has accepted the secretaryship of the state board of missions, with headquarters at Indianapolis. During Mr. Cauble's four years' pastorate, 219 persons have been added to the membership of the Martinsville church, and the Sunday-school has more than doubled its attendance. Mr. Cauble will continue his connection with the Bethany Assembly Board.

The Lexington, Mo., High School has decided to introduce a series of lectures upon vocational training, and S. Boyd White, pastor of the church there, has been asked to represent the ministerial calling. The church at Lexington is planning a series of meetings to be held in November. R. T. Nooe will preach.

C. R. Scoville was called from his meeting at Streator, Ill., to his old home at Hicksville, O., by the death of his father, William H. Scoville. The funeral was held at Newville, Ind., Sept. 21. Mr. Scoville had apparently been in good health recently, and his death was a surprise to his friends.

S. T. Willis, pastor of First Church, St. Paul, Minn., gave the principal address at the recent annual convention of the Churches of Christ in the Twin Cities. His theme was, "Our Young People and the Ministry."

W. F. Reagor, after a rest of three months, has resumed his work at First, Portland, Ore., although his health is still such that he will for a time do only the preaching.

The Christian Endeavor Society at Galesburg, Ill., will support a pilot on the "Oregon," the mission boat on the Congo. "Balumbe" will be the pilot's name.

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## The Sunday School

### The Balance of Power at the Pivotal Periods of Life.

#### AT THE GREAT DIVIDE.

A fraction of an inch determines whether the waters of the spring at the top of the mountain will flow to the Atlantic or the Pacific. The foot-fall of a single individual changes the center of gravity of the earth. A smile or a frown will sometimes determine a destiny. Direction is determined by interrogation points and periods. Balances may be so delicately poised that the weight of a hair will turn the scale. Life itself is a succession of pivotal periods in which seeming trifles determine the course of years. What the fall of an apple was to Newton the utterance of a word or a sentence has been to many a youth, determining his vocation, his success or his failure. We are again and again brought to a point where a mere incident tips the scale and fixes our future.

#### AFTER THE WILDERNESS, WHAT?

Two great pivotal periods in the development of a great nation are vitally interesting. They had occupied about fifty days in the first period from Suez to Sinai. While this is but a nine days' trip on the back of a camel, to this great company of refugees it meant a two months' march. Under the shadows of the Mount that had burned with fire and had been the scene of Divine action and utterance one year was occupied. From Sinai to Kadesh was one hundred and sixty-five miles approximately. From the middle of May to the end of July the scores of thousands were traversing "the great and terrible wilderness of Paran," including the desolate desert of Zin. They emerged from the bitter trials of the desert where they had encountered unexpected enemies, the trials and the awful weariness which must accompany such circumstances. At last they are at the very threshold of the Promised Land. According to Rollins and Williams, Kadesh is a beautiful plain ten miles by six, especially suitable for an extended sojourn of the children of Israel. At the west, the mountains of Azazimat act as a natural barrier. To the northeast is a mountain rampart whose feet are laved by a spring of abundant water. Robinson and other English commentators find Kadesh in Arabah. Its location is not a matter of great importance. The moral and spiritual lessons are the things the Bible seeks to present.

#### THE OPEN DOOR.

Deuteronomy 1:10 describes Paran as "the great and terrible wilderness." They endured its privations because they had ever in view the Land of Promise. Kadesh was right at the boundary line between the land of Palestine and the country at the south. A period of rest and refreshment should have prepared them for the conquest of Canaan. Their leader reminded them, "Behold the Lord thy God hath set the land before thee. Go up and possess it as the Lord God of thy fathers hath said unto thee. Fear not, neither be discouraged." The message had hope and comfort. They failed to follow it. They were at the pivotal period of their pilgrimage career. God had bared his mighty arm more than once in manifestation of his power. He had contributed to their necessities that none should lack, indicating his sympathy and his love. He had delivered them in the time of battle and rained bread from heaven for their food. They had abundant reason to prosecute their course steadily and with vigor, trusting in the Lord to give victory to their cause. But they took counsel with their fears. They declined the instruction of Moses urging them to go up and possess the land and referred the matter to a delegation called "Spies." They insisted upon the appointment of a company for exploration and inquiry. The scales were already beginning to tip the wrong way. The door of opportunity was slowly but surely closing.

\*Note.—International Sunday School Lesson for Oct. 10, 1913. Scripture, Numbers 13.

#### A CONCILIATORY POLICY.

In matters of principle a conciliatory policy rarely succeeds. Yield never so little to a wrong decision and sooner or later there will be a complete surrender. Their demand for thorough investigation found acceptance with Moses' judgment. Though it was a regrettable procedure, he would yield that much rather than risk a revolution. Deut. 1:23. "And the saying pleased me well: and I took twelve men of you." Here was mistake number one. The second was equally disastrous. By his instructions Moses emphasized possible dangers. They were to investigate and find whether the men of the land to be conquered were stronger than they and whether their cities were unassailable, as well as how large the number of the enemy was and what sort of a country it was for agricultural purposes. The directions are full of suggestions of peril. It predisposed them to discover danger.

#### A TOUR OF INSPECTION.

Joshua at the head of one company of spies went as far north as Damascus, covering about two hundred miles, and carefully investigated in the spirit of the general. Another company was under the leadership of Caleb. They went only to Hebron and the adjoining territory. We are not to condemn prudent foresight. Certainly not. The Christian life must be intelligent. It must properly anticipate difficulties of the way. But the trouble here was that they were refusing to take up the work of conquest positively and immediately. God had given them their pledge to give them the land. It was not a matter of special concern whether the numbers were few or many, whether the cities were called or not, nor any other features, excepting that this was the land which God had positively assured them should be theirs. Their business was to ignore conditions in view of the command of God and go in and possess the land.

#### THE VERDICT.

The report was a threefold report. There was positive unanimity on certain points. Dangers there were. Walled cities there were and many of them. The inhabitants were men of great stature. The land itself was, indeed, "a land flowing with milk and honey." It had abundance of fruit. It had largest opportunities for those who were to occupy it. Then there was the majority report which bitterly opposed attempted occupation. Numbers 13:26-29. There was the minority report which agreed in the main as to the possibilities of the land itself, but which disagreed as to the programme. Numbers 13:30 and 14:24. The majority and the minority stood ten to two. Opposition to conquest was overwhelmingly strong. Disheartened and even terrified by the report of the majority, the rank and file of fighting men entered upon a tirade against Moses and deplored their present situation. They even suggested the wisdom of a return to Egypt and proposed to make a new captain who should lead them back.

#### PRAYER AND PROGRAMME.

Moses and Aaron were thoroughly overwhelmed by such an attitude. They betook themselves immediately to prayer in order to programme. While they were praying Caleb and Joshua were planning out a campaign and appealed to the people to enter upon it. They were met by rebellion and revolt far reaching. Their lives were imperilled by the counsel they gave. The dangers confronting them swallowed up all other considerations. The eschol cluster had no attractions. It is always so when we dwell on the difficulties and despise the delights of life.

#### THE CONTROLLING FACTOR.

In all great movements of history the controlling factor has been the Eternal God. He suffers a revolt to go *only so far*, then he takes a hand in the situation. Now he appeared in the Tabernacle in ineffable glory before the people. The effect was immediate,

controlling and commanding. Such a manifestation they had not seen since the splendors of Sinai. The revolt was at once subdued. A pestilence broke out among the people and the ten spies who stood out against Moses were among the first to fall. It is a dangerous thing to antagonize the distinctly announced purpose of God.

#### THE REJECTED CROWN.

Jehovah proposed to Moses the complete annihilation of the host and promised to fulfil his old time covenant declaration to Abraham in a new way. He would make of the family of Moses a great nation. It was a most alluring offer. Moses had suffered enough through the obstinacy and the selfishness and the disobedience of the people he had been seeking to lead. Why endure their taunts and complaints any longer? Why not have done with the whole matter and let Jehovah blot them out? But his heart yearned for these people. The most wayward child often holds the affection of the parent to the largest extent. His great soul yearned for these people who were so near the Land of Promise but who had closed the path to immediate success. He declined the crown which was offered him. He was filled with the redemptive passion. This explained his attitude. It is the only passion which will enable us to keep our poise in the face of great aggravation. His cry in behalf of the people was heard. It was too late, however, to avert the disaster and defeat the attempt of the people to take the land without God. Stung by the serious rebuke they had received there was a complete reaction, and with more bravado than bravery they undertook to force the door which their own unbelief had already closed. They were doomed to thirty and eight years' wandering and none of those who had participated in the rebellion which shut them out of the Promised Land were ever permitted to see it.

#### THE BALANCE OF POWER.

At the pivotal periods of life the balance of power is all determining. The one factor never to be omitted in our estimate of duty and danger, of delight and difficulty, is God Himself. What has he commanded and what has he promised? Knowing that, we have only to obey and leave results with him. Doubt of His Holy Word is the most deadly, damning thing. Listen to the counsel of men who pray and who make their programmes parallel the promises of God. Refuse every offer of honor that is to be received at the expense of the people. The noblest element of character is genuine unselfishness. The one and only thing that can prohibit spiritual progress is unbelief in one form or another. The desire to "return to Egypt" marks us as forgetful, ungrateful and obstinate. A single act of disobedience will destroy the benefit and blessing of a long period of life. Do not compel God to break the silence in sentence of condemnation. Exclusion from Canaan was no arbitrary act of justice, but a self-imposed sentence for unbelief and disobedience. None will ever be excluded from heaven merely by Divine decree, except as the Divine decree expresses *personal apostasy*. Stay with the Pillar of Cloud and victory is sure. Look Egyptward and you are already defeated. The "grasshopper" estimate of personal worth and ability is not modesty. It is not commendable humility, it is contemptible pusillanimity. Measure the enemy then look Godward and advance.

#### RELIGION THE FUNDAMENTAL THING.

"The really fundamental thing in a man's life is his choice of a religion. Two religions are to-day struggling for the mastery. There is the religion of Mammon, whose dominant purpose is selfishness, and whose creed is indifference to moral considerations, except so far as they may be regarded as instruments of individual advancement. There is the religion of God, whose purpose is service, and whose creed is loyalty to something larger than yourselves."—President Hadley, of Yale.

It is at your own will whether we see in the despised stream the refuse of the street, or, looking deep enough, the image of the sky.—Ruskin.

**The Mid-Week Service**

BY SILAS JONES.

**THE POWER AND RESOURCES IN THE COMMONPLACE.****Exodus 4:2.**

Moses doubted his ability to be leader of the people. He was not eloquent. He would have to stand before a mighty king and defy him. Truly an extraordinary man was needed for such responsibilities and one with unusual equipment. In his hand he held a simple shepherd's rod. When God told him to use it, it became an instrument of power. He did not have to search outside his own family for a persuasive speaker. He took a group of slaves and made them into a great people, ready for war and conquest.

There are unused resources in every church and community. If churches are in need of a revival, they can have it by the use of what they have at hand. The helplessness of the they have at hand.

There are resources of song which ought to be used to strengthen moral and religious sentiments. There are few churches in which the singing might not be greatly improved. In many the singing is disheartening to the preacher; he is made to feel that he has before him a hopeless company of people, at the best, a congregation without enthusiasm for the great spiritual tasks. It would be hard to find a community in the United States that does not have in it enough singers to give inspiration and power to a religious service. They are not musicians from the schools. Their talents are undeveloped, it may be. They cannot sing grand opera and only a fool would expect them to or criticise them for falling below the standards of professional singers. They are the ones who do the common work of the world. They should be encouraged to sing for their benefit and for the benefit of the church.

In almost every Sunday-school there is a distressing shortage of teachers. The superintendent is at his wits' end nearly every Sunday because classes are without teachers. The material is at hand for the making of teachers. If we cannot have brilliant men and women, we can have those whose good sense commends them to all and who have plenty of ability to appreciate the truths of religion. The trouble with us is that we are looking for sensations, we ask for freaks rather than for men and women of plain intelligence.

It is commonplace for disciples of Jesus to meet each other and to talk with each other. There is power in the common social life, power enough to make the church and school effective or to destroy them. The teaching of the school may go for nothing because of the associations outside the class room. The most eloquent and passionate plea for upright living has a poor chance against daily sneers. Of course the saint can endure the sneers of his companions. He pities the wretches whose ideals are low. But the average man is not a saint. He is in great need of the stimulus that comes from common conversation in which truth and purity and justice are upheld. There are too many church members whose conversation does not measure up to the requirements of their profession. It is not solemn exhortations that will meet the situation; it is an honest stating of facts in the spirit of Jesus.

Common honesty is a force which it is easy to underestimate. "Well," the doctor explained, "he hasn't the slightest sense of responsibility; and I notice that when people have no sense of responsibility, you call them either criminals or geniuses." "I don't," said Dr. Lavender dryly, "I call 'em poor critters, either way." The honest man has a sense of responsibility and he does not put forward his genius or his exceptional privileges as an excuse for not meeting his responsibilities. His work will stand the test. The most critical eye will find it faultless. If he is a steward, he tries to give a good account of his stewardship. If power is granted to him, he does not become arrogant and abuse those who gave him power, as monarchs and men of wealth have been in the habit of doing. He looks well to his duty and gives his undivided attention to performing it well.

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